MUDRARAKSHASA

VIS'ĀKHADATTA

SAMSKRITA SAHITYA SADANA

211, VISVESVARAPURAM, BANGALORE 4

Price Rs 4-4

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मुद्राराक्षसनाटकम्

विशाखदत्तविरचितम्

WITH INTRODUCTION,
ENGLISH TRANSLATION, NOTES, ETC.

PUBLISHER
R. SREENIVASACHAR
SAMSKRITA SAHITYA SADANA
(SANSKRIT LITERATURE SOCIETY)
211, Visvesvarapuram, Bangalore 4
386. Cheluvamba Agrahar. Mysore

1953

Price

Students' Edition	Rs.	3	12
Superior Edition	Rs.	4	4
Library Edition	Rs.	4	12

PRINTERS

1. SAMSKRITA SAHITYA SADANA, MYSORE
2. Shakti Press, Mysore
3. Sri Bharath Printing Press, Mysore

INTRODUCTION

THE AUTHOR

The Author of the Mudrārākṣasa is Vis'ākhadatta. He was the son of Maharaja Pṛthu and the grandson of Vaṭes'varadatta sāmanta or subordinate chief. This is all that the author himself says about him in the Prastāvanā of his play. No other account of the author or his life is available. As the information is scanty, it has not been found possible for scholars to make out who these Pṛthu and Vaṭes'varadatta were. Prof. Wilson suggested that this Pṛthu might be identical with the 'Chauhan chief of Ajmer, Pṛthurai' (i.e. Prithviraj), admitting of course that the name Vaṭes'varadatta presented a difficulty in the way of this identification. Moreover some Mss. read भास्करदत्त for Pṛthu.

As Vis'ākhadatta's father and grandfather were rulers, it is likely that Vis'ākhadatta also was a ruler. About his caste, there is no information. We are in the dark even with regard to his native place. Prof. Ray's view that the author must be from Bengal is, as Dr. De observes, 'purely gratutious and conjectural'.

From a study of the play, we may glean some information about the author. The Benedictory verses show that he must have been a worshipper of S'iva. He was a master of several branches of study, such as the Nyāyas'āstra of Gautama, Arthas'āstra of Kauṭilya, Nātyas'āstra of Bharata, Daṇḍaniti of Us'anas, Vyākaraṇa etc. He appears to have had great regard for Brahmins and a dislike for Jainism and Buddhism.

Regarding the DATE of Vis'ākhadatta, the information again is very scanty and not at all satisfactory. Prof. Wilson, taking the word *Mlecchas* occurring in the play to refer to the Muhammadans, deduced the conclusion that the play was composed in the 11th or 12th Cent. A. D., ' when the

Pathan princes were pressing upon the Hiudu Sovereignties. Prof. Telang has discussed this view at great length in the Introduction to his edition of the play and pointed out how the assumption that *Mlecchas* refers to the Muhammadans is unwarranted and how Wilson's view regarding the author's date is therefore not at all acceptable. Prof. Wilson considers that the 'Introduction of the Jains' into the play is, by itself, a mark of modernness. This view again cannot stand as plenty of materials are now available to show that the age of the Jaina system as estimated by Wilson is a very low one. The Professor thinks that the use of the word Kṣapaṇaka with reference to a Jaina, indicative of a confusion of the term which originally referred only to the Bauddhas, 'is characteristic of a period subsequent to the disappearance of the Bauddhas in India'. This view too is unsound as the word Kṣapaṇaka is applied to the Jainas in the Pancatantra which certainly belongs to a period much earlier than the one referred to by Wilson. Hence Prof. Wilson's deduction of the date of the play has been rejected by later critics.

Quotations from the Mudrārākṣasa are found in the Das'arūpaka and Sarasvatīkanṭhābharaṇa. The Das'arūpaka refers to Mudrārākṣasa by name in three different places giving out an extract therefrom as an illustration, referring to the characters of the play and pointing out that the source of the play is the Bṛhatkathā. The other work Sarasvatīkaṇṭhābharaṇa does not mention the name of the play but quotes two verses (i 21 b & iii 21) from the play. (Of these two, i 21 b उवरिघणं घणरडिअं is generally considered to be not by Vis'ākhadatta). The Sarasvatīkaṇṭhābharaṇa attributed to Bhoja and the Das'arūpaka held to be written by an author in the time of Munja the uncle of Bhoja, are accepted to belong to the 10th and 11th cent. A.D. Hence, it can be safely concluded that the play was composed not

later than the 10th cent. A. D., allowing about a century for the play to become known to be quoted from. It should be borne in mind that this fixes up only the later limit for the date.

The last line of the Bharatavākya of the play, viz. स श्रीमद्बन्धुभृत्यश्चिरमवतु महीं पार्थिवश्चन्द्रगुप्तः, affords some clue to the date of the composition. As there have been many Candraguptas known to Indian history, we must see who exactly this person, referred to in the said line, is. There is a view that the name refers to Candragupta Maurya himself as Minister Rākṣasa is pronouncing the भरतवाक्य and that the author must have written this particular play in honour of a later king Candragupta under whom he was a subordinate chief. Who then was this later Candragupta ? He may be Candragupta I or II of the Gupta dynasty of Magadha, the latter being surnamed Vikramāditya. The Bharatavākya, it must be remembered, emphasises that the king was an extirpator of the mlecchas, which can apply only to Candragupta II who ably overthrew the Huns and the other mlecchas and seized from them their territories in the Punjab. This king, it is well known, flourished in the 5th cent. A. D. and had Pataliputra as his capital. According to this view Vis'ākhadatta's date is 5th cent. A. D. In support of this Prof. Ray observes—'Similarity in name led him to write his play recording the feats of Maurya, so that while extolling the deed of Maurya, he might indirectly laud the feats of his own sovereign'.

Unfortunately the reading पार्थिवश्चन्द्रगुप्तः is not found in all the MSS. of the play. No doubt the great and only reliable commentator on the play, Dhuṇḍirāja, and the majority of the MSS. adopt the above reading. But other MSS. read पार्थिवो रन्तिवर्मा, पार्थिवोऽवन्तिवर्मा and पार्थिवो दन्तिवर्मा. While the first and the last are rejected only because the names

रन्तिवर्मा and दन्तिवर्मा as rulers are not traced in history, अवन्तिवर्मा is accepted, it being a familiar name. There was a famous king of that name in Kas'mere. There was another Avantivarmā, the father of the Maukhāri king Grahavarman, the husband of the sister of Harṣavardhana of Kanoj. As this Avantivarman must have been the king of west Magadha, it is likely that our author wrote the present play during the reign of this king. This Avantivarman is held to belong to the 7th cent. A.D., which date will have to be accepted for Vis'ākhadatta also, if the above identification of the king be accepted as valid. In support of this view Telang observes—'...as the Maukhari princes may possibly have joined their neighbours, the later Guptas, in their wars with the white Huns, it is not again impossible that the Mlecchas referred to in the last stanza of our play were these white Huns, whose inroads are supposed by General Cunningham to have occurred in the fifth and sixth centuries A. D'. Macdonell and Rapson hold this very view.

There is however the view that the Avantivarman referred to in the Bharatavākya is the one of Kas'mere (857 to 884 A.D). Jacobi upholds this view and says that the play was actually enacted before the prime minister of that king on the second of December 860 A.D. the date of the lunar eclipse mentioned in the prologue i 6, arrived at by his calculations.

There are perceivable resemblances between the Mudrārākṣasa and some other works in Sanskrit.

1. The benedictory stanza of Mudra and Harivijaya II 55-56 of Ratnākara, a court poet of Avantivarman of Kas'mere who, it has been already shown, could not have been the contemporary of our author.
2. Mudra iv 10 and Kirātārjuniya II 47cd. of Bhāravi (close of the 5th cent. A. D.)
3. Mudra v 25 & vii 21 and Raghuvans'a vii 43 & 56

4. Mudra i 14d and S'isupālavadha xvi 84d (also Mudra vii 21 and S'isu i 47)
5. Mudra ii 17 and Nītis'ataka 27 of Bhartṛhari.
6. The prologue, the scene between minister Rākṣasa and Malayaketu in Act V and the scene at the execution yard of the Mudra. and the prologue, the trial scene and the scene at the place of execution in the Mṛcchakaṭikā.

But merely on the basis of resemblances between works of different writers, no decisive conclusion can be arrived at so far as their dates are concerned. It is again not at all a sure way of deciding that a particular stanza is the composition of a particular writer on the basis of style. If the dates of different writers are definitely known, it may be stated, that too with a fair amount of probability, which of them is the borrower of ideas or phrases etc. Hence, although a s'loka of the Mudra occurs almost verbatim in the Nītis'ataka of Bhartṛhari, who is known to have died in 651 A. D., it can throw no light on the date of the Mudra as it is impossible to say who the borrower of the verse is.

There is another line of enquiry which is worth pursuing. In the prologue of the play there is the mention of *Budhayoga* averting the *grahaṇa* of Candra. The view of an eclipse being averted by the conjunction of Budha is founed only in the Samhitās of Jyotisha (see Vyāsasamhitā — ग्रहपञ्चक-संयोगं दृष्ट्वा न ग्रहणं वदेत् । यदि न स्यात् बुधस्तत्र युद्धं दृष्ट्वा ग्रहं वदेत्॥) The great Astronomer Varāhamihira refers to this view in his Bṛhatsamhita v 11 only to repudiate it. As Vis'ākhadatta alludes to the view that Budha's conjunction prevents the eclipse of the moon, it shows that he was not later than Varāhamihira, since the publication of whose Bṛhatsamihita the view has died away. (For a fuller discussion of this *Budhayoga* see our article in the Ind. Hist. Qly. xvii)

Unfortunately, no two views regarding the date of Vis'ākhadatta agree. The diversity of the several views only makes the problem more and more complicated. The only satisfaction is that there has been clear evidence for the later limit of his date, on the basis of which we can safely conclude that he flourished much before the 10th cent. A.D.

HIS WORKS—Mudrārākṣasa is the only play that has come down in full to us as the work of Vis'ākhadatta. It is believed that he must have dramatised the story of Rāma, on the basis of the following single stanza attributed to him in the Saduktikarṇāmṛta. The stanza is addressed probably by Vibhiṣaṇa to Rāvaṇa in the supposed play.

रामोऽसौ भुवनेषु विक्रमगुणैर्यातः प्रसिद्धिं परा-
मस्मद्भाग्यविपर्ययाद् यदि परं देवो न जानाति तम् ।
बन्दीवैष यशांसि गायति मरुद् यस्यैकबाणाहति-
श्रेणीभूतविशालतालविवरोद्गीर्णैः स्वरैः सप्तभिः ॥

The Subhāṣitāvali gives the following two anuṣṭup verses, ascribing them to Vis'ākhadeva, whom Dr. Peterson identifies with the author of the Mudrārākṣasa.

1. तत्त्रिविष्टपमाख्यातम् तन्वङ्ग्या यद्वलित्रयम् ।
येनानिमिषदृष्टित्वं नृणामप्युपजायते ॥
2. सेन्द्रचापैः श्रिता मेघैर्निपतन्निर्झरा नगाः ।
वर्णकम्बलसंवीता बभुर्मत्ता द्विपा इव ॥— सुभाषितावली 1548, 1728

A work called देवीचन्द्रगुप्त has been quoted from, ascribing it to Vis'ākhadeva, by Rāmacandra and Guṇacandra. It is believed to be a play in not less than five acts. This work has been referred to by Bhoja in his Sṛṅgāraprakās'a and also by अभिनवगुप्त in his commentary on Bharata's नाट्यशास्त्र.

Another work called अभिसारिकावञ्चितक or अभिसारिकाबन्धितक has been ascribed to Vis'ākhadeva and also quoted from by both Bhoja and Abhinavagupta.

THE MUDRĀRĀKṢASA

The Mudrārākṣasa is a play in seven Acts dealing with a political plot relating to the history of Magadha. It can be gathered from the play itself that immediately before the period to which the story of the play pertains, Magadha was under the sway of a haughty but powerful monarch named Nanda who had overthrown almost all other kings and established his own sovereignty in Magadha. This Nanda had an able, learned and trustworthy minister by name Rākṣasa, who was an eminent diplomat also. King Nanda had eight sons. The father and the sons being nine on the total were usually termed the *Nava-nandas.* The king had one other son by Murā, a s'ūdra woman, who was probably not wedded to the king. His name was Candragupta with the patronymic *Maurya.* Being considered as illegitimately born, he was not properly treated by the minister of Nanda and probably by the members of the Royal family also.

On a certain occasion, a Brahmin named Cāṇakya, learned and well versed in politics, but of an extremely short temper, was found occupying a seat of honour in an assembly of the learned in Nanda's palace. King Nanda did not tolerate that and had him removed from that seat. The short tempered Cāṇakya at once became furious, loosened the tuft of his hair and vowed the complete destruction of the whole race of Nanda and left the place.

Cāṇakya thereafter set himself to work the avowed destruction of the Nandas. He sent a learned and trustworthy class-mate of his, by name Indus'arman, in the garb of a Jain mendicant to cultivate friendship with Rākṣasa, the chief minister of Nanda, and to report useful news to him in time. Personally Cāṇakya started certain mystic rites *(Abhicāra)* believed to bring about an unnatural and pre

mature death to one's enemy. He was also met by Candragupta and some distinguished officials of Nanda such as Bhadrabhaṭa, Puruṣadatta etc.

In due time, Cāṇakya planned an expedition against Nanda having bought over a king named Parvataka of the hill-tribes promising him half the kingdom of Nanda. With all the forces of Parvataka and the assistance of Candragupta's other comrades, Cāṇakya saw that Kusumapura was beseiged soon. The able minister of Nanda conducted the defence very efficiently; but Destiny frowned. Nanda and all the eight sons got killed in the scuffle. At this, Rākṣasa did not lose heart. There was one other member of the race of Nanda,—Sarvārthasiddhi by name,—whom the minister proclaimed king and continued the warfare. But as Sarvārthasiddhi was averse to all worldly affairs, he quietly retired to the forest to lead a hermit's life. By this, Rākṣasa was obliged to withdraw himself from the scene of action. The path was thus easily cleared for Cāṇakya to capture the capital and arrange for the installation of Candragupta on the throne of Magadha.

Rākṣasa, devoutly attached to the Nandas as he was, could not help planning though secretly, for the restoration of the Nanda dynasty with Sarvārthasiddhi as king. To acheive this end, he first tried and succeeded in securing Parvataka's friendship. But the watchful and shrewd Cāṇakya, seeing this, got both Sarvārthasiddhi and Parvataka killed cleverly. This made Rākṣasa leave Kusumapura with Parvataka's son Malayakētu, by an underground passage, so as to put his schemes into action from outside.

Cāṇakya, however, installed Candragupta as king of Magadha and thus had his vow fulfilled. He was not interested in continuing as the minister any longer, but the sovereignty of Candragupta was not secure until a suitable

minister was appointed. Cāṇakya saw that no person other than Rākṣasa was suitable for the post. How to secure him and his friendship when he was so strenuously efforting to dethrone Candragupta himself ? Our play has for its main theme this reconciliation of Rākṣasa who was bent upon taking revenge for the extirpation of the race of Nanda, by Cāṇakya the master of state-craft.

ACT I

THE PRASTĀVANĀ — The play begins, as usual with all Sanskrit dramas, with a prastāvanā or a prologue. There are two benedictory (or *Nāndī*) verses at the very commencement invoking S'iva and at the same time foreshadowing the diplomacy of Cāṇakya and the extremely difficult nature of the task undertaken by him. At the end of the Nāndī, the Sūtradhāra announces the staging of a new play Mudrārākṣasa written by the *poet* Vis'ākhadatta, the son of Mahārāja Pṛthu and the grandson of Sāmanta Vates'varadatta. He also expresses his great satisfaction in having as audience an assembly that really appreciates the excellences of a work of literature. Then the Sūtradhāra proceeds to his house to bring the Natī to give a music performance. A brief conversation between them pertaining to a lunar eclipse supposed to occur that day and the Sūtradhāra's assertion that the association of *Budha* prevents the seizure of Candra by the malcious planet *Ketu*, provides a suitable occasion for Cāṇakya to come upon the stage in an enraged mood asking in a challenging manner—'Who is it that, when I am alive, desires to seize Candragupta ?'

The Act proper begins with Cāṇakya appearing on the stage, as stated above. In a long soliloquy Cāṇakya first refers to the wide publicity among the citizens of a report that Rākṣasa was preparing to assail Candragupta with the forces of Malayaketu who was enraged at the murder

of his father, and expresses that there is no cause of anxiety on his side in view of the great achievements made by him already. He casually recounts how he, who was dragged down from the elevated seat of honour by Nanda, had the same Nanda together with his family hurled down from the throne. Cāṇakya then explains how Candragupta's sovereignty could be secure only if Rākṣasa is secured as his minister. After dwelling over the excellent virtues of Rākṣasa, he recounts the following different measures adopted by him to accomplish his object.— 1. The murder of Parvataka effected by him through the poison-girl and spreading a false rumour that Rākṣasa got him killed; 2. his employing spies in different disguises to find out disloyal elements; 3. care taken by him to guard Candragupta against poisoners, assasins etc. likely to have been employed by Rākṣasa; 4. his sending out to the enemy's side Bhadrabhata and other comrades-at-war of Candragupta, as malcontents with instructions to them for misleading the enemy; 5. employing his friend Indus'arman to contact friendship in the disguise of a Jain friar, with Rākṣasa; etc.

At this stage, one of his spies, Nipuṇaka disguised as an exhibitor of the Yamapaṭa visits him and mentions three names viz. 1. the Jain Friar (Indus'arman employed by Cāṇakya himself), 2. Kāyastha S'akaṭadāsa, a fast friend of Rākṣasa and 3. Candanadāsa, the Jeweller-banker, as three persons engaged in disloyal activities within the city. He hands over a signet ring bearing Rākṣasa's name to Cāṇakya and explains how he found it by chance in the house of Candanadāsa under a strange circumstance which made him believe that the members of Rākṣasa's family were in that very house. Cāṇakya examines the ring and in his delight at the acquisition of it, exclaims within himself—'ननु वक्तव्यं राक्षस एव ममाङ्गुलिप्रणयी संवृत्त इति !' Soon, Cāṇakya dismisses the spy and reflects how best he should

make use of the ring got by chance. He decides to prepare a letter and seal it with that signet ring so that it might be made use of at a later time. Just when he is thinking about the contents of the letter, the portress comes in and after hailing victory to him,—which is received by Cāṇakya as a good omen at the very outset,—submits that Candragupta is seeking his permission to give away Parvataka's ornaments as gifts to Brahmins during the *Srāddha* rites of Parvataka. Cāṇakya grants the permission and arranges for Vis'vāvasu and his two brothers to go in the disguise of Brahmins and secure the ornaments by way of gift from Candragupta. After this, Cāṇakya words the proposed letter in a very vague manner mentioning no names, and cleverly gets the letter written out by S'akaṭadāsa, a professional writer, seals it with Rāksasa's seal and entrusts both the letter and the seal to Siddhārthaka with instructions as to how and when they should be used to serve the object in his view. He also asks Sidddhārthaka to go to the place of execution and help S'akaṭadāsa to escape, just when he is about to be executed and proceed direct with S'akaṭadāsa to Rākṣasa and remain in his service for sometime till an opportunity for putting his plan into action comes. After dismissing Siddhārthaka, Cāṇakya promptly orders the execution of S'akaṭadāsa and the banishment of Jivasiddhi for disloyal activities and summons Candanadāsa to appear before him. He asks Candanadāsa to surrender the members of Rākṣasa's family. Although the latter denies their stay with him, he is caught cleverly by Cāṇakya cross-questioning him. He is alternately cajoled and threatened by Cāṇakya to surrehder the members of Rākṣasa's household to which he simply says —'Respected sir, why do you threaten me? I am not going to give them up even if they are in my house; what then when they are not?' At this reply, Cāṇakya orders him to be put into the prison, of course admiring

inwardly the nobility of his character. Before the act formally ends, information is conveyed to Cāṇakya by his pupil that S'akaṭadāsa has escaped from the execution ground with the help of Siddhārthaka and that Bhāgurāyaṇa Bhadrabhaṭa and others have also fled away from कुसुमपुर.

(*Time interval* between the incidents of this act and the next is about one month).

ACT II

This Act takes us to Minister Rākṣasa's residence in Malayaketu's capital. A snake-charmer, who is really Rākṣasa's spy, appears in front of the house and waits to secure an interview with the minister. The minister himself, inside the house, is reflecting in a despondent mood over the past unhappy events relating to the Nandas and surveying the recent steps taken by himself to make an attack on Kusumapura and gain the object in his view. In the course of his long reflection, he refers to his stationing S'akaṭadāsa in Kusumapura with a vast store of funds to maintain poisoners, assasins etc. to see that Candragupta is killed somehow or otner, and also to his employing Jīva iddhi and others as spies to give him timely information relating to the movements of the enemy. When Rākṣasa is thus absorbed in his own thoughts, Malayaketu sends some of his own ornaments to him for his wearing, as his heart grieved to see the minister neglecting 'proper decorations of his body since a long time'. Rākṣasa puts them on and then interviews the snake-charmer, whom he recognises as his own spy Virādhagupta. The spy gives a detailed report of the happenings in Kusumapura from the time of its capture by Cāṇakya and Rākṣasa's escape from there. [1. After Kusumapura was captured, as Parvataka was murdered, his son Malayaketu feared that he too may be murdered in a similar manner and so fled away from there to save his life. So Cāṇakya

crowned Parvataka's brother Vairocaka as king of half the kingdom, along with Candragupta. A royal procession was also proclaimed to enter the palace of Nanda at a particular hour, and the carpenters were ordered to erect triumphal arches etc. But when it was reported that one of the carpenters, Dāruvarman by name, had already erected the principal arch in anticipation of orders, suspicion arose in the mind of Cāṇakya. Hence Cāṇakya made Vairocaka mount the she-elephant ear-marked for Candragupta, just when the procession had to commence. When the she-elephant came under the arch, she shied and moved with rapid strides which caused the mechanical arch fall down a little too soon with the result that the mahut Barbaraka was killed at once. Seeing this, Daruvarman hit Vairocaka with an iron bar and killed him mistaking him for Candragupta. The body guards pelted Daruvarman to death on the spot. 2. The physician Abhayadatta, was made to drink a poisonous mixture which he had prepared to poison Candragupta, and the result was that the physician himself died. 3. Pramodaka, the person in charge of Candragupta's bed-chamber, who was paid plenty of money to murder Candragupta, gave room for suspicion by his lavish ways; and being caught in a cross-examination by Cāṇakya, he was put to death. 4. Bibhatsaka and others who were made to live underground in the bed-chamber of Candragupta to bring about his murder, perished by fire as the whole chamber was set fire to owing to a suspicion that Cāṇakya got on noticing ants coming out of a crevice there, with particles of cooked rice. 5. The Jain Friar Jivasiddhi was banished from town on the charge of having brought about the murder of Parvataka through a poison-girl. 6. S'akaṭadāsa was impaled on the stake for having instigated Daruvarman and others to murder Candragupta. 7. Candanadāsa was thrown into prison, with wife and son, for not surrendering the

family of राक्षस.] While the spy is just concluding his report S'akaṭadāsa enters with Siddhārthaka and explains to the puzzled Rākṣasa, how he has been saved from being impaled, by Siddhārthaka. Rākṣasa is overjoyed and removes the ornaments from his own body and presents them to Siddhārthaka. Siddhārthaka accepts them, but leaves them as a deposit in Rākṣasa's own treasury, after sealing them with Rākṣasa's seal given to him by Cāṇakya. S'akaṭadāsa recognises the seal as Rākṣasa's. On being questioned, Siddhārthaka replies that he came by that signet ring near the house of Candanadāsa in Kusumapura, and offers it to Rākṣasa who instructs S'akaṭadāsa to take charge of the ring and use it as his seal in future. Stddhārthaka, on his own request, is willingly admitted into Rākṣasa's service. Then Rākṣasa sends S'akaṭadāsa and Siddhārthaka to take rest and dismisses Virādhagupta also with instructions to go back to Kusumapura and ask Stavakalasa who is serving in the palace there as a bard, to incite Candragupta against Cāṇakya on suitable occasions. Rākṣasa feels that he can surely gain his object if only Cāṇakya is somehow or other estranged from Candragupta.

Three ornaments offered for sale are sent by S'akaṭadāsa for the inspection of Rākshasa, who being in a joyous mood orders for their purchase. Then Rākṣasa sends Karabhaka to Kusumapura to get first hand news about Candragupta's attitude towards Cāṇakya.

(*The time interval* between the incidents of this Act and the next is several months).

ACT III

The events of this Act take place on a full moon day in the S'arat season. The Act begins with Vaihinari, Candragupta's chamberlain issuing orders to decorate the terraces of the palace, as the king is shortly due to arrive there to

witness the Kaumudī festival for celebrating which instructions were already given by him. When someone invites his attention to the orders of Cāṇakya prohibiting the celebrations, the chamberlain warns them that even their talking about that would mean death to them. Candragupta then enters and observes in a monologue that a kingdom affords no delight to the ruler, and if anything, it is just a source of worry and anxiety. He also refers to the order of Cāṇakya to stage a sham quarrel with him and conduct for sometime the administration of the kingdom independently. Candragupta then proceeds to the Sugāṅga palace with the chamberlain and the portress.

From the top of the Sugāṅga palace, the king first admires the beauty of the autumnal season and then, on noticing that the Kaumudī festival is not being celebrated in spite of his orders, asks the chamberlain the reason for it. After being repeatedly questioned, the chamberlain timidly gives out that Revered Cāṇakya has prohibited the festival. The king gets wild at this report and sends for Cāṇakya.

The scene now shifts to a dilapidated small cottage of Cāṇakya, where the Revered man is deeply absorbed in thoughts relating to Rākṣasa's efforts to surpass him. He is also reflecting over the sham-quarrel he would be staging shortly with Candragupta. The chamberlain arrives and is impressed by the utmost simplicity of the minister and his residence. He conveys to the minister the king's desire to see him. Cāṇakya at once understands that the Vṛṣala must have come to know of his order prohibiting the Kaumudī festival and goes to the Sugāṅga palace, the chamberlain showing him the way.

The scence now shifts back to the top of the Sugāṅga palace. After Candragupta's observing the usual formalities, Cāṇakya enquires why he has been sent for. A hot discussion ensues between them on the subject of the prohibition of the

festival. Cāṇakya tells Candragupta that being a king the Sacivāyattasiddhi type he has no business in questioni the purpose with which his minister passes certain orders. this stage, two bards sing from behind the curtain inciti the king by observing—'A king becomes no king by mere wearing ornaments etc.; he (alone), who has his orders slighted, like you, is (rightly) called a king.' On heari this, Cāṇakya easily makes out that Rākshasa's agency at work behind all that. But Candragupta is delighted the eulogy and orders that rich presents should be giv to them. Cāṇakya stops the payment of the present and sa to Candragupta that he should not waste money like th This makes the king get wild and say—'With such restr tions imposed on me by Your Reverence, the kingship is li imprisonment, and not like kingship'. Cāṇakya prompt replies that the defect is inevitable in the case of all kin who do not attend personally to the administration of th kingdom. Candragupta at once informs the minister h decision to act independently. Then he calls for Cāṇaky explanation for his prohibiting the Kaumudi festival. Cāṇ kya's reply gives occasion to several sub-questions and al to Candragupta's taking objection to his not taking count measures to put down the disaffection of some of his co rades-at-war who consequently have gone on to the side Malayaketu. चन्द्रगुप्त shows his dis-satisfaction furthe because Malayaketu and Rākṣasa were allowed by his mi ster to escape from the city. Cāṇakya offers his explanati for all those past actions of his, but Candragupta says cat gorically that Rākṣasa is definitely more praiseworthy th Cāṇakya. The fall of the Nanda dynasty is explained him as brought about by Destiny hating the Nandas a not by Cāṇakya. Hot words follow and Cāṇakya wal away in great rage. Candragupta announces that he w attend to every thing personally independent of Cāṇaky

The act closes with the king saying to himself that he is ashamed of himself for having overstepped respectfulness towards Cāṇakya, although he has acted so only in obedience to चाणक्य's own command.

(*The time interval* between the incidents of this Act and the next is about one fort night).

ACT IV

This Act introduces to us Karabhaka, a spy of Rākṣasa recently come from Kusumapura, waiting to get an interview with Rākṣasa in his house. Rākṣasa himself, after having suffered head-ache for sometime, is sitting in his bed-room absorbed in thoughts about the perversity of Fate and the crooked designs of Kauṭilya. His secretary S'akaṭadāsa also is seated in the same room. Karabhaka who is allowed to get in after sometime, is, with some difficulty, recognised as his own spy by Rākṣasa. Just when Karabhaka is reporting to him news relating to the dismissal of Cāṇakya, prince Malayaketu accompanied by his secretary Bhāgurāyaṇa (who is in fact an agent of Cāṇakya) proceeds to Rākṣasa's house to see him reported to be suffering from head-ache. On the way Malayaketu discusses with Bhāgurāyaṇa, why Bhadrabhaṭa and others who have deserted Candragupta have approached him through General S'ikharasena and not Rākṣasa. Bhāgurāyaṇa makes use of this opportunity to poison the ear of Malayaketu against Rākṣasa by saying that Bhadrabhaṭa and others must have done so only because 1. Rākṣasa hates only Cāṇakya and not Candragupta, and 2. if there should come up an estrangement between Cāṇakya and Candragupta, which is very likely on account of the high-handed ways of the former, there is every possibility of Rākṣasa deserting the prince and joining Candragupta. By this time, both Malayaketu and Bhāgurāyaṇa arrive at the residence of Rākṣasa.

Before entering the house, Malayaketu overhears the conversation that is going on inside between Karabhaka and Rākṣasa. It is at this juncture that Karabhaka reports to Rākṣasa how Candragupta praised Rākṣasa's virtues and actually dismissed Cāṇakya. Rākṣasa asks Karabhaka if there are any reasons other than Cāṇakya's prohibiting the Kaumudi festival for his dismissal. Outside, Bhāgurāyaṇa interprets this inquisitiveness of Rākṣasa as out of selfish interests. Karabhaka, of course, mentions Cāṇakya's indifference to the escape of Malayaketu and Rākṣasa as another reason for his dismissal. Rākṣasa is delighted to hear this. Rākṣasa next asks Karabhaka where Cāṇakya is, whether he has not taken up any vow once again, etc., which enquiries are again misinterpreted by Bhāgurāyaṇa to Malayaketu as Rākṣasa's interested-ness in keeping Cāṇakya permanently away from Candragupta. After some discussion over that matter with S'akaṭadāsa, Rākṣasa dismisses Karabhaka and expresses his desire to go and meet the prince. But the prince himself makes his entrance into the chamber and surprises the minister. After the formal courtesies, Rākṣasa tells the prince that it is an opportune time for an expedition against Candragupta for several reasons, viz. 1. the well equipped state of their own army; 2. the existence of inward anger on Cāṇakya in the citizens of Kusumapura, who were still devoted to the Nanda dynasty; 3. Cāṇakya's dismissal; 4, the inexperienced state of Candragupta and 5. his (Rākṣasa's) own services at the disposal of Malayaketu. Malayaketu, feels convinced that it is no good waiting any longer and hence permits the marching of his army to invade Kusumapura.

Rākṣasa sends for an astrologer and the Jain Friar Jīvasiddhi comes. He advises Rākṣasa to set out for the invasion on the full-moon day nearby Rākṣasa feels doubtful about the desirability of the *day* and asks him to confer

with other astrologers, which makes J.vasiddhi depart abruptly saying that it is not *he* that is angry on Rākṣasa, but Kṛtānta. It is evening by this time and the act concludes with Rākṣasa's observation, on noticing the shades of the garden trees getting removed far from the setting sun, that 'servants attending on their master generally desert him when his fortune has waned.

(*The time interval* between the incidents of this act and the next is about a fortnight).

ACT V

Scene: Malayakētu's Camp near Kusumapura

PRAVES'AKA:—This act opens with a Praves'aka comprising of a conversation in Prākrit between Siddhārthaka and the Jain Friar. Siddhārthaka is with a letter (prepared by Cāṇakya and handed over to him earlier in Act I) and a casket containing oranaments (which were presented to him by Rākṣasa in Act II) both bearing the seal of Rākṣasa's signet ring. He is feigning to be going to Kusumapura. On his way he meets the Jain Friar and asks him if the day is good for travelling. The Friar laughs and wonders what good it is to ask whether the stars are good for shaving, after having got shaved. The Friar however warns him that no one is being allowed to go out of the camp without the passport bearing the seal of Bhāgurāyaṇa, but all the same blesses him with good luck in his mission. The Friar then goes to procure a passport for himself from Bhāgurāyaṇa.

The Act proper introduces Bhāgurāyaṇa taking his seat in the assembly hall close to Malayakātu's apartment to issue passports to those who may seek the same. Malayakētu himself is seen trying to get in, to take Bhāgurāyaṇa by surprise, but just then the Friar enters and asks Bhāgurāyaṇa for a passport. In the course of a talk between them the Friar, although known well to be Rākṣasa's man, expresses

contempt for Rākṣasa and declares that he is trying to g
away to a place where the name of neither Rākṣasa n
Piśāca is heard. On being repeatedly questioned, he giv
out that he had to suffer at the hands of Cāṇakya previ usl
on account of राक्षस's killing Parvateśvara through a poiso
girl and that he is terribly afraid of keeping company wi
राक्षस any longer as he has been engaged in a similar thi
once again. This is shocking news to मलयकेतु who is ove
hearing the whole talk. Bhāgurāyaṇa grants the passpo
to the Friar and is about to take him to मलयकेतु when t
latter himself moves into their presence and declares th
the news revealed by the Friar has deepened his sorrow. T
Friar Jīvasiddhi, who is after all a spy of चाणक्य, havi
thus achieved his object, goes away.

मलयकेतु now feels convinced that minister राक्षस is a ve
table demon as he has proved treacherous even to पर्वतक w
trusted him to the utmost. This remark of मलयकेतु mak
भागुरायण feel that he may take serious action on राक्षस. S
remembering his master चाणक्य's instructions to see th
there should never be danger to राक्षस's life, explains to मल
केतु that राक्षस's past action can be justified, as he was th
eager to make सर्वार्थसिद्धि king. So it would be better if he
allowed to serve for some more time till Candragupta
defeated. मलयकेतु accepts the advice, feeling, however, th
the execution of a minister would naturally lead to gener
unrest and make victory doubtful.

At this stage Siddhārthaka is brought there as a capti
for attempting to escape from the camp with a letter b
not a passport. The letter is seized and read out after pr
serving the seal. Although it is vaguely worded, these poi
are gathered from it. — 1. The addressee has proved true
his promise by dismissing the rival of the person who is sen
ing this letter (i.e राक्षस). 2. the addressee is asked to w
the good will of the friends of the writer by promising the

severally the enemy's kingdom, treasury and elephant force; 3. if this promise is made, it is assured that those friends of his would desert their resort (i.e. मलयकेतु) and help him (i.e. the addressee); 4. the receipt of the ornaments sent to the writer by the addressee is acknowledged and mention is made that a set of ornaments is now sent by the writer as a token; 5. the bearer of the letter, a trusted friend of the writer, would communicate an oral message. सिद्धार्थक is flogged to give out details. While he is being flogged the casket of ornaments bearing राक्षस's seal drops down. The casket is opened and to the utter dismay of मलयकेतु he finds in it his own ornaments which he had sent to राक्षस (in Act II). मलयकेतु is convinced that the letter is being sent by राक्षस to Canragupta. सिद्धार्थक after he is severely flogged corroborates that and gives out the supposed oral message mentioning the names of the kings of Kutula, Malaya, Kasmira, Sindhu and Pārasika as the friends of राक्षस prepared to desert मलयकेतु. मलयकेतु believes readily every bit of सिद्धार्थक's words finding there an explanation for their close intimacy with राक्षस, and decides to ask राक्षस to explain such moves on his part; so he sends for him.

The scene now shifts to राक्षस's house. राक्षस is seated there full of concern as his army is infested with those who have deserted Candragupta. He sends his instructions to several kings for marching in different directions according to a scheme settled previously. At this stage he is told that मलयकेतु desires to see him at once. So he proceeds there, after putting on the ornaments that were bought earlier, realising the impropirety in his going to him without wearing some ornaments.

After the usual courtesies, मलयकेतु asks राक्षस to explain the scheme prepared by him for the march. When राक्षस gives it out, मलयकेतु is struck to find that the very kings learnt from सिद्धार्थक's account to be plotting against his life,

are to be around him during the march. Then begins series of questions and cross qnestions to राक्षस with refer rence to the letter and the casket of ornaments seized fror सिद्धार्थक. राक्षस declares that the whole thing must be a tric played by the enemy. But when it is proved that the write of the letter is his own friend and secretary शकटदास, राक्ष is confounded. Moreover the ornaments on राक्षस's own pe son are recognised by मलयकेतु as those of his own fathe पर्वतक. Thu the evidence against राक्षस grows. मलयकेतु be comes incensed and addressing him as *Anārya* refers to hi treachery in murdering पर्वतक as witnessed by Jivasiddhi th Jaïn friar, राक्षस is simply astounded and observes within him self 'Even my own heart has been captured by the enemy' मलयकेतु feels convinced of राक्षस's meanness and orders a once that the different kings closely intimate with राक्षस b put to death immediately, and dismisses राक्षस from his offic asking him to go wherever he wished. Then मलयकेतु hurrie with Bhāgurāyaṇa to set out at once on an expeditio against Kusumapura. राक्षस is left alone, to lament over th frustration of all his plans resulting in the destruction o his own friends. Finally he decides to effort for the releas of Candanadāsa and leaves the place.

(*The time interval* between the incidents of this Act an the next is about one week).

ACT VI

Scene: Kusumapura

PRAVES'AKA: This act opens with a Praves'aka com prising of a conversation in Prākṛt between सिद्धार्थक and hi friend समिद्धार्थक. The purpose of this interlude is to inform u of several incidents that have occurred during the interva between the previous act and the present act. After banish ing राक्षस and putting the kings of Kuluta etc. to death मलयकेतु himself has been captured by भद्रभट and others

The mleccha army has been made to surrender to Cāṇakya. राक्षस has come away to Kusumapura according to the report of a spy, obviously to try for the release of Candanadāsa, who is to be executed shortly according to चाणक्य's order by सिद्धार्थक and his friend in the disguise of caṇḍālas.

The Act proper introduces to us a man with a rope in hand appearing in the ruined city garden, as per directions from चाणक्य to meet राक्षस there. Shortly after that राक्षस also comes there reflecting over the past incidents and the indiscriminate acts of मलयकेतु. When राक्षस is looking about for some information relating to his friend चन्दनदास, he notices that the man (stated above) is trying to hang himself. He stops him from doing the rash act and learns from him by means of a series of questions and answers, how चन्दनदास is going to be executed shortly as ordered by चाणक्य, how his friend Viṣṇudāsa, (Candanadāsa's bosom friend) has gone out of the city to burn himself before hearing the news of his dear friend's execution and how he himself a friend of Viṣṇudāsa is there to hang himself before hearing that his friend has burnt himself. The news is shocking to राक्षस, but all the same he is glad to note that Candanadāsa is not yet executed. He at once instructs the man to hurry up to prevent Viṣhṇudāsa from burning himself. He reveals his identity to the man and assures him that he will save चन्दनदास at any cost. He then draws out his sword and prepares to go. The man informs him that since the time शकटदास escaped from the execution ground, the hangman kill their victims then and there if they notice any one with a weapon in the vicinity. राक्षस realises that his going with weapon would only hasten the execution of Candanadāsa. He cannot remain indifferent when his dearest friend is facing the worst calamity. So राक्षस decides to adopt the only course open, namely, offering himself as a ransom for sparing Candanadāsa and proceeds towards the execution ground.

(*The time interval* between the incidents of this Act and the next is not more than one or two hours).

ACT VII

This act opens with an executioner appearing on the stage and warning the people that if indulgence in some medically unwholesome thing causes only disease to the person, indulging in what is unwholesome to the king brings about the destruction of the whole family. He points out the case of Candanadāsa as an illustration.

Then enters चन्दनदास in the dress of one condemned to death by being led by another executioner. His wife and young son follow him. Candanadāsa laments that his death should come up in such a manner. He is grieved to see that even his friend Vishṇudāsa is not to be seen near him. On reaching the place of execution, he asks his wife to return with their son, but she declines to do so, as he is going to the yonder world. She also expresses her decision to follow him in death, leaving the son to the care of their household divinities. The son offers his salutation to his father for the last time and asks what he should do bereft of his father. चन्दनदास's only instruction to him is that he should stay in a place which is free from चाणक्य's sway.

The executioners ask चन्दनदास to get ready. At once his wife raises a loud cry for help. चन्दनदास tries to appease her by pointing out that his dying which is for the sake of a friend and not at all for any personal crime, should not be wept over. When he tells the same to his son also, the young boy, worthy of his father, observes that it is their *kuladharma* The Caṇḍālas grow impatient and seize चन्दनदास. Seeing this his wife once again cries for help, piteously weeping.

At this stage Rākṣasa suddenly comes on the scene, and after requesting Candanadāsa's wife to be calm, asks the executioners to place the victim's garland on his own

neck and spare his friend. Candanadāsa is taken aback and asks him what he has been doing. राक्षस replies 'This is but a poor imitation of your excellent conduct.' Rākṣasa is then taken to चाणक्य whom the Caṇḍāla describes as 'the thunderbolt to the mountain in the form of the Nanda family, the founder of the Maurya race, by whose policies राक्षस's wit and manly valour are circumscribed.' चाणक्य shows just his face from behind the screen and asks by whom the inconceivable capture of राक्षस was made. When the caṇḍala replies 'Surely by the Revered one with intellect skilled in stae-craft,' चाणक्य refuses to take the credit for himself and attributes it to '*Fate* hating the Nanda family'. राक्षस admires within himself the magnanimity of चाणक्य and appreciates his great virtues. चाणक्य comes forward and pays homage to राक्षस. He also reveals to राक्षस how he had made the innocent शकटदास write the false letter without his knowing it as such, how the two caṇḍālas were really सिद्धार्थक and समिद्धार्थक, and how Bhadrabhata and others, the set of three ornaments, the क्षपणक, the man in the ruined city-garden and the imprisonment of चन्दनदास were devices adopted to trap him and win him over into Candragupta's service.

At this stage Candragupta too arrives there and bows down to चाणक्य, and also to minister Rākṣasa. राक्षस is struck at the modesty of Candragupta. Then चाणक्य expresses to राक्षस in plain words that Candanadāsa's life can be spared only if Rākṣasa would accept the ministership of Candragupta. Realising the force and implication of चाणक्य's words, राक्षस accepts the post after much hesitation. Meanwhile, orders are sought with regard to Malayaketu who is taken a captive. चाणक्य points to राक्षस for issuing orders. राक्षस just suggests that Malayaketu may be set free, in view of his past relationship with him. Thereupon चाणक्य directs not only the release of Malayaketu but also the restoration of his paternal territory to him. All the captives are ordered to be set

free and Candanadāsa is raised to the status of the chief trader of all cities. Having thus realised his object to his entire satisfaction, Cāṇakya, at last fastens his own tuft of hair which he had loosened while taking the vow for destroying the Nanda race.

Cāṇakya then asks both Candragupta and Rākṣasa what further agreeable favour they would like to be conferred on them. Candragupta in reply expresses his contentment; and Rākṣasa wishes that the ruling king Candragupta might rule long, which wish forms the *Bharatavākya* of the play.

SOURCES

The overthrow of the Nandas and the installation of Candragupta Maurya on the throne of Magadha is a fact of history recorded in the Purāṇas of India and greek chronicles. As an account of this historical fact is found also in Kathāsaritsāgara and Bṛhatkathāmañjari, it may be inferred that the same must have been found in their original, viz. the Bṛhatkathā of Guṇādhya which is believed to have been written in the Pais'ācī language.

According to some of the purāṇas such as the Matsya Vishṇu, Vāyu and the Bhāgavata, Mahānandin, the last in the line of the S'is'unāgas, married a S'ūdrā woman and formed a new dynasty. His son *Dhanananda* (known also as Mahapadma) had eight sons. This group of nine, known as Navanandas, were overthrown by Cāṇakya (Kautilya and Viṣṇugupta being his other names) and Candragupta Maurya was installed on their throne.

The greek chronicles tell us that the father (and not the mother) of the Nandas was of a low caste, a 'handsome barber, a paramour of the queen of the Nanda who murdered her husband, the king.

The Bṛhatkatha versions refer to the 'rage' of Cāṇakya mentioned in I [37] of our play.

Cāṇakya is held by some to be a mythological figure because there is no mention of him in the greek chronicles. His overthrowing the Nandas etc. are mentioned in Kāmandaka's Nitisāra and Kauṭilya's Arthaśāstra. Dhuṇḍirāja gives an account in his commentary according to which Candragupta is said to have joined Cāṇakya after noticing his burning a cluster of *darbhas* that had pricked his foot. Rākṣasa is considered to be purely a creation of Viśākhadatta as his name is not found anywhere else.

On studying all these accounts side by side with Mudrārākṣasa, we can clearly see that Viśākhadatta has derived nothing from these sources, as the theme of the play is just a continuation of the story in an original and independent manner.

GENERAL

As a piece of art, Mudrārākṣasa is noted for its 'unity in variety, entire subordination of the individual factors to one idea and plan, and the harmonious co-operation of the parts to one crowning effect'. The subject matter of the play, which is purely political, having no scope at all for the depiction of either the tender feelings of the human heart or the heroism pregnant with feelings of vengeance, takes us into an atmosphere entirely different from the one which is common to most of the Sanskrit plays. The admirable success of Viśākhadatta in the construction and presentation of the plot, in making his play a vigorous one full of interest and dramatic force from beginning to end and in maintaining rigidly the unity of time, the unity of place and the unity of action, has secured for him a very high place in the top ranks of the Sanskrit Dramatists.

The manliness of the play with the almost complete absence of female characters, the most skilful character-delineation, and a style calculated to the nature of the

subject matter are some of the features of the drama whic
can never fail to win the appreciation of the readers.

As a poet, Vis'ākhadatta, probably cannot be conside
ed very great. Poetic imagination in him never soars high
His verses never flow smoothly. He repeats the same ide
any number of times, although clothing it in different word
These are no doubt deffects in any poet; but it is remark
able that in th case of Vis'ākhadatta none of these ge
even noticed in the delightful effect his play produces o
the minds of the readers or the audience.

SOCIETY

Prof. Wilson has observed that the Mudrārākṣasa rep
esents a 'curious state of public morals, in which fraud an
assassination are the simple means by which inconvenien
obligations are acquitted, and troublesome friends o
open enemies removed'. But, at any time and i
any part of the world, diplomacy has never been differen
Throwing bombs over cities and villages, schools and hos
pitals even in the present day, that too in the so calle
most civilized countries like England or America, is in n
way better than the 'curious state of public morals' notice
by the Professor. He is no doubt fair to the Hindu societ
when he admits that 'a redeeming feature of Hindu treach
ery is devoted fidelity to an employer. Although some o
the personages cannot help expressing a disgust for the dut
they have to discharge, they never intimate any relaxatio
of purpose, although treated with indignity or blows'.

A close study of the play will make it clear that Vis'ā
khadatta is presenting to us a picture of the society of h
times,—politics apart,—in which friends were ready to d
for friends, wives were devoted to their husbands, sons we
worthy of their parents and family traditions were cherishe
at all costs. Cāṇakya, whose policies do not admit

adherence to any lofty moral principles, cannot, at any rate, be taken to represent the bulk of the society. On the other hand, Candanadāsa, his wife and son, determined to protect at any cost those who have sought their shelter, may be taken to represent fairly the society of the time. Even Cāṇakya's adopting of the questionable means of ending those who were 'undesirables' is argued by some as illustative of the conviction that 'everything is fair in politics' and that 'the end justifies the means'.

The following are some of the chief points relating to the state of the society that can be gleaned from the play. Caste system was having a strong hold on the society. Brahmins held their own high rank and status in society. People were superstitious and believed that payment of dakṣhiṇa and feeding Brahmins would remove certain bad effects of planets etc. At the obsequial rites, some of the personal belongings of the departed man were given away as gifts to worthy Brahmins. The Kāyastha, being no more than an ordinary writer, was of no weight in politics. The S'resṭhins, perhaps the Vais'yas, were carrying on banking and trade business. Caṇḍālas were considered untouchables. The ministers were Brahmins of eminence.

Festivals and religious functions were celebrated with great pomp. Following her husband in his death by a wife was a common affair.

S'iva, Viṣṇu, the moon and the sun and avatārs such as Varāha were being worshipped by people. Buddhism appears to have been in a flourishing condition; yet the sight of the Buddhist, while going on a journey, was considered a bad omen. Various credulous beliefs prevailed. The sight of a serpent, the throbbing of the left or right eye were believed to indicate the bad or good that was due to befall the person in the near future.

The king had full control over his subjects. The mini ster was next to him in status and power. The fate of a state depended on both of them. Spies, described generall as the eyes of the king, were adepts in different language and scrupulously faithful to their masters. The four-fol army with treasury and territory formed the strength of th king. Kings had contacts with the mlecchas who, at an rate, were held in low esteem.

WHO IS THE HERO OF THE PLAY ?

There are three persons in the Mudrārākṣasa whos claims for the title 'hero' have to be examined — चन्द्रगु Cāṇakya, and Rākṣasa. As the play is political in its them dealing with the overthrow of a king and the establishmen of another's sovereignty, it is but natural to look to the flo ishing king as the hero of the play. But, curiously enoug the only king who might have any such claims for being re garded the hero, is just a puppet and no more in the hand of his preceptor-minister Cāṇakya. A person, whether kin or otherwise, who has no will of his own, who never acts b himself. can never be regarded a hero.

The next claimant Cāṇakya, the minister of Candragupt weilds enormous power over one and all. He has a stron will. He is not merely firm but also intelligent and of un imaginable skill in adopting different devices to gain hi object. He guides not only the destinies of his own ma Candragupta but also the future of his opponent Rākṣas whom he cleverly traps to yield to his own wishes.

In the play, it is Cāṇakya who dominates the action Readers feel obliged to hold him in great esteem. The have nothing but applause for his ingenious brains and de vices that never fail to bring him triumphant success. It i he who sows the 'seed' and reaps the 'fruit' i.e. the denoue ment in the play. It is he who directs and con ucts th

course of the incidents of the play from commencement to the end. Endowed with very many virtues and being not interested in having even the ministry for himself; Cāṇakya fills us with respect and admiration for him thus meriting the heroship of the play.

Rākṣasa's claims for the heroship are in no way inferior to those of Cāṇakya. He easily earns the sympathy of the readers by means of his sufferings due not to his own failings but to the 'perversity of fate'. His counter-plots are as responsible for the progress of the play as the plots of चाणक्य. His magnanimity, sense of duty and devotion to his masters even after their complete destruction are such noble traits as would win the admiration of all. Even Cāṇakya, his opponent, praises his virtues and is eager to harness him into the service of चन्द्रगुप्त. These qualifications of Rākṣasa naturally induce the readers to consider him the hero of the play. It is true that the plots of Cāṇakya are crowned with ultimate success and not the counter-plots of Rākṣasa. Moreover Cāṇakya is far superior to राक्षस as a politician. But so far as personal traits are concerned चाणक्य can never rise to the level of राक्षस. As चाणक्य adopts very many unfair means to gain his object, to which राक्षस of upright character and nobility falls a victim, the readers would show their leanings only towards राक्षस and say—'why not राक्षस be regarded the hero of the play?'.

So far, it has been shown how each of the two viz- चाणक्य and राक्षस have equal claims for the 'heroship' of the play. Now we shall examine the author's intention in the matter. Viśākhadatta has named the play Mudrārākṣasa bringing in the names of राक्षस and his मुद्रा into the title. The practice among Sanskrit dramatists is to name the Nāṭakas after the hero or the heroine or both. चारुदत्त, रत्नावली, मालविकाग्निमित्र may be cited to illustrate the above-said practice. Now the incorporation of Rākṣasa's name into the title

after the fashion of Kalidāsa's अभिज्ञानशाकुन्तलम् shows that the author has intended him to be the hero of his play. There has been no instance in the field of Sanskrit drama of a play being named after a character who is not the hero or the heroine. If this point goes in favour of Rākṣasa, there is another point which favours Cāṇakya, It is he who sows the *bija* and also reaps the *phala* in the end. As राक्षस pronounces the Bharatavākya in this play, some take it indicative of his being the hero. But there have been instances of dramas such as Bhasa's पञ्चरात्र where one of the principal characters, and not the hero, pronounces the Bharatavākya. Further it is Cāṇakya in the present play, who asks किं वा भूयः प्रियमुपहरामि in reply to which Candragupta expresses his contentment and Rākṣasa submits a wish. This elevates Cāṇakya to a plane which is far higher than the one occupied by both चन्द्रगुप्त and राक्षस.

Thus even Vis'ākhadatta does not help to solve the problem of the heroship. He has only placed equal weights on the two pans of the scale and left it to swing with the wind. This has given room for a divided opinion among critics. If some argue in favour of Rākṣasa vehemently, some others herald the cause of Cāṇakya with equal force.

THE TITLE

The title of the play Mudrārākṣasa is after the fashion of Kālidāsa's Abhijñāna S'ākuntala. राक्षस is the person, the harnessing of whom into Candragupta's services is the final *phala* aimed at in the play. Even though he may not be considered the hero, it can not be denied that he is next only to Cāṇakya in importance. The denouement stated above is again secured mainly through the acquisition of the signet-ring of Rākṣasa. It is on getting this ring that चाणक्य feels confident of success in his undertaking. The ring sets him to think and induces him to prepare a letter to be used on a future occasion to trap Rākṣasa completely. Cāṇakya

gets the letter sealed with this signet-ring. The same seal is impressed on the casket of ornaments presented to Siddhārthaka by Rākṣasa,— all these at the direction of Cāṇakya of course, — and then is restored to राक्षस himself allowing no room for suspicion what-so-ever and at a psychological moment when Rākṣasa would order the use of the ring as his seal on future occasions. At a later stage again Siddhārthaka allows himself to be caught with the letter and casket bearing Rākṣasa's seal, and gives occasion for Malayaketu's feeling convinced that Rākṣasa is treacherous. Thus it is this signet-ring of राक्षस that brings about the dismissal of राक्षस and makes him feel obliged to retnrn to Kusumapura.

The acquisition of this signet-ring which takes place in the first Act of the play proves to be of great importance in the achievement of several things in the later acts also, leading finally to the dismissal of राक्षस from Malayaketu's services. This signet-ring adds interest to the drama, as it brings about the fall of the very man to whom it belongs. Hence the choice of the title which presents a happy combination of the *means* helpful for the achievement of the goal aimed at and the goal itself, viz. the Mudra and राक्षस, is very appropriate for the play.

CHARACTERS

Chanakya, the preceptor and minister of Candragupta, is a simple Brahmana who is irascible by nature. He is well-known for his firmness of mind and achieving his objects at any cost by some means or other He is a shrewd politician, ever vigilant and quick of judgement. His spitefulness is proverbial. He has a keen intellect, sharp memory and a fund of resourcefulness. With great self-confidence, he easily turns every situation to his own advantage. He is a thorough statesman with far sighted policies. As a good psychologist, he never fails to catch sight of and utilize the

weaknesses of his opponents in his own favour. He never mixes up philosophy with politics.

Though broad-minded in appreciating the merits of even his rival, Cāṇakya always puts on a grim appearance and shows himself outwardly as one with no emotions at all. With his impulsiveness, he always inspires awe and terror in every one coming under his sway. These need not be taken as defects in Cāṇakya as he is obliged to be a stern master, under the peculiar political conditions of the time.

A view of his private life will reveal to us his simplicity and selflessness. Though commanding the highest respect from the ruling monarch, Cāṇakya is contented with living in a low-roofed dilapidated cottage, with no belongings of his own. He is from the very beginning keen on laying down his office as minister, after somehow or other harnessing Rākṣasa into the services of Caudragapta. Personal honours or material prosperity are never cared for by him. His life is such that there can be no self-glorification; that is why his sacrifices evoke no wonder.

Though stern and unbending by nature, his heart is full of sympathy for all. He is sorry for the death of 'poor' Sarvārthasiddhi and Parvataka, which death is of course brought about by himself as a political necessity. His cleverness in entrapping Rākṣasa by slow but calculated means and measures, his far-sighted policies ever sure to bring him success, his capacity to turn every situation to his own advantage are some of the many aspects of Cāṇakya's character that elevate him to an ideal which is perhaps unattainable to any other politician.

Rakshasa : विशाखदत्त deliberately attempts to show that राक्षस, after whom he has named the play, is more human-like and lovable than his ideal of a politician Cāṇakya. He achieves this object by presenting to us a picture of both of them wherein they are compared and contrasted as it were.

That is why if Cāṇakya appears with a long soliloquy in Act I, राक्षस comes up with his own in Act II. If Cāṇakya feigns an estrangement from Candragupta in Act III, राक्षस is really estranged from Malayaketu in Acts IV and V. Their plots and counter-plots reveal how both of them are equally able and great as ministers. In loyalty and disinterestedness also, they are equals of one another. While these are characteristics that make राक्षस as great a minister as Cāṇakya, there are some, which no doubt make him inferior to चाणक्य as a politician. His emotional nature, his outbursts on the caprices of fate. his failing in memory and getting distracted and worried are handicaps with which he fails to reach the level of Cāṇakya. But his magnanimity and fidelity to a friend which, helped by his emotional nature, induce him to stake his very life for Candanadāsa make him more lovable than Cāṇakya to us. When we see राक्षस generous-hearted and ready to trust any one coming to him as a friend, we feel that he is like any one of us, a man with the weaknesses common to all human beings. In Cāṇakya on the other hand, we find a grim politician inspiring awe and terror in every one, friend or foe, that comes under his sway. राक्षस is superstitious. He never gets disheartened although all his plans and plots get frustrated. 'Carry on to the end, come what may' is his policy. Accordingly he strives to reach the goal, but circumstances lead him on to a fall which is by no means small. Even there, he is calm and sobre. He realises that the only wise course open for him to adopt is to accept the ministership of Candragupta, as suggested by Cāṇakya. So, he yeilds, not for his personal well-being but for saving his friend Candanadāsa from being impaled on the stake. This nobility of character and the sterling loyalty to all his masters, together with certain shortcomings, exact from the readers great sympathy. Cāṇakya, on the other hand merits only the

disgust and dislike of the readers when he does away with his own ally Parvataka through the poison-girl and gets 'poor' Sarvarthasiddhi murdered in the penance-groves to which he had resorted. No doubt it is Rākṣasa who first devises the means of the poison-girl to end Candragupta but it should be remembered that Candragupta is his enemy and not an ally. Rākṣasa is the last man to deceive his ally. Although treated by Malayaketu in an unworthy manner earlier, Rākṣasa is eager to get him released when he is brought by Bhāgurāyaṇa before Candragupta for orders. Such is his faithfulness and generosity.

Thus Rākṣasa is really nobler than Cāṇakya as a man, but inferior to him as a politician.

Candragupta is the well-disciplined pupil of Cāṇakya, with utmost trust and regard for him. As a king, he owes his existence to Cāṇakya in whose hands he is proud to be just a puppet. The very idea of disrespecting his perceptor is abhorring to him It is with great reluctance that he conducts the sham-quarrel with Cāṇakya only because the latter has ordered him to do so. But during that quarrel, he shows out his brilliance in putting suitable questions to Cāṇakya and feigning disgust for his high-handed interference in every affair. The poet aptly describes him as *dravya.* He shows himself at his best in his soliloquy where he dwells over the worries of a king and the fickleness of Royalty.

Malayaketu is a suspicious king, with no diplomacy to his credit. He has no judgement of his own and is easily led away by others. He is brave, but foolish and conceited. He is simple and does not stand on formalities. He himself goes to see Rākṣasa when he hears that the latter is suffering from headache. Earlier he sends him ornaments to wear, being grieved to see his own minister neglect putting on proper dress and ornaments. His suspicious nature does not hold him from eavesdropping when Rākṣasa and Karabhaka

are conversing in the former's room. He is thoughtless and rash in his actions. But, his love for his father is of a very high order.

Candanadasa, the jeweller friend of राक्षस easily captivates the attention of all the readers of the play through his virtues. He boldly stands up against चाणक्य, in Act I and polietly refuses to surrender the wife and son of his friend राक्षस. All attempts of चाणक्य to frighten him fail to have any effect on him. He remains firm in his *mitrakārya* even when he is being taken to the execution ground to be impaled on the stake. His satisfaction that he is dying for the cause of a friend and not for any personal failings and also his last advice to his son to 'stay in a country which is free from the sway of चाणक्य' easily evoke our admiration for him and make us endorse Vis'ākhadatta's tribute to him that he has surpassed S'ibi of epic fame.

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॥ श्रीः ॥

मुद्राराक्षसनाटकम्

'धन्या केयं स्थिता ते शिरसि?' 'शशिकला' 'किं नु नामैतदस्याः?'
'नामैवास्यास्तदेतत्परिचितमपि ते विस्मृतं कस्य हेतोः?'
'नारीं पृच्छामि नेन्दुं' 'कथयतु विजया न प्रमाणं यदीन्दुः' —
देव्या निह्नोतुमिच्छोरिति सुरसरितं शाठ्यमव्याद्विभोर्वः ॥ १ ॥

अपि च —

पादस्याविर्भवन्तीमवनतिमवने रक्षतः स्वैरपातैः
संकोचेनैव दोष्णां मुहुरभिनयतः सर्वलोकातिगानाम् ।
दृष्टिं लक्ष्येषु नोग्रज्वलनकणमुचं बध्नतो दाहभीते-
रित्याधारानुरोधात् त्रिपुरविजयिनः पातु वो दुःखनृत्तम् ॥ २ ॥

(GAURĪ—) 'Who is this fortunate woman resting on your head ?' (S'IVA—) 'S'as'ikalā (the crescent moon).' (GAURĪ-) 'Is that her name ?' (S'IVA—) 'That is just her name. Although it is familiar to you, how is it that it has been forgotten by you ?' (GAURĪ-)'I ask the woman, not the moon.' (S'IVA—) 'Let Vijayā (a woman) speak, if the moon is not trust-worthy.' — May such craft of Lord S'iva, anxious to conceal the (name of the) celestial river from his wife (Gauri), protect you ! [1] Moreover, —

May the dance of (S'iva,) the conqueror of Tripura, uncomfortable out of regard for the circumstances (around him), protect you ! — of S'iva, who, by the adjusted treads of his feet, was avoiding the subsidence of the earth that would occur (otherwise); who was performing the gesticulation repeatedly contracting his arms as they were outreaching all the worlds; and who was not fixing his eye, which was terrible as it emitted sparks of fire, on its objectives, for fear of a conflagration. [2]

[3](नान्द्यन्ते)[4] **सूत्रधारः**—अलमतिप्रसङ्गेन । आज्ञापितोऽस्मि परिषदा यथ
'अद्य त्वया सामन्तवटेश्वरदत्तपौत्रस्य महाराजपदभाक्पृथुसूनोः कवेर्विशाखदत्तस
कृतिरभिनवं **मुद्राराक्षसं** नाम नाटकं नाटयितव्यम्' इति । यत्सत्यं काव्यविशेष
वेदिन्यां परिषदि प्रयुञ्जानस्य ममापि सुमहान्परितोषः प्रादुर्भवति । कुतः ।

[5] **चीयते बालिशस्यापि सत्क्षेत्रपतिता कृषिः ।**
न शालेः स्तम्बकरिता वप्तुर्गुणमपेक्षते ॥ ३ ॥

[6] तद्यावदिदानीं गृहं गत्वा गृहजनेन सह संगीतकमनुतिष्ठामि । (परिक्रम
अवलोक्य च) इमे नो गृहाः । तद्यावत्प्रविशामि । (नाट्येन प्रविश्यावलोक्य च
अये, तत्किमिदमस्मद् गृहेषु महोत्सव इव दृश्यते । स्वस्वकर्मण्यधिकतरमभियुक्त
परिजनः । तथा हि ।

[7] **वहति जलमियं पिनष्टि गन्धानियमियमुद्ग्रथते स्रजो विचित्राः**
मुसलमिदमियं च पातकाले मुहुरनुयाति कलेन हुंकृतेन ॥ ४ ॥

(At the end of the Nāndī) [4]SŪTRADHĀRA– Enough of prolixity I have been ordered by the audience thus- 'The new dram called Mudrārākṣasa, a composition of poet Vis'ākhadatta grandson of the feudatory king Vaṭes'varadatta and son o Pṛthu who had obtained the title 'Mahārāja,' should b staged by you to-day.' In fact, very great satisfaction arise in me too, enacting (it) before an audience that appreciate the excellences of a poet's work. For —

[5] The sowing done in a good soil by even a dullar thrives. The profuse growth of paddy depends not upon th skill of the sower. [3

[6] So now, having gone home, I will commence the music performance with the members of the house-hold. *(Goin about and observing)* These are our houses. I will just go in *(Gesticulating entry and observing)* Ey what is this ? It seem as if there is a big festival in our houses. The attendant are very much absorbed in their respective duties. Thus—

[7] This woman is carrying water; this one is grindin

8 भवतु । कुटुम्बिनीमाहूय पृच्छामि । (नेपथ्याभिमुखमवलोक्य)

9 गुणवत्युपायनिलये स्थितिहेतोः साधिके त्रिवर्गस्य ।
मद्भवननीतिविद्ये कार्याचार्ये द्रुतमुपेहि ॥ ५ ॥

10 (प्रविश्य) नटी—आर्य, इयमस्मि । आज्ञानियोगेन मामार्योऽनुगृह्णातु । [अज्ज, इअह्मि । अण्णाणिओएण मं अज्जो अणुगेह्णदु ।]

11 सूत्रधारः—आर्ये, तिष्ठतु तावदाज्ञानियोगः । कथय किमद्य भवत्या तत्रभवतां ब्राह्मणानामुपनिमन्त्रणेन कुटुम्बकमनुगृहीतम्, अभिमता वा भवनम् अतिथयः संप्राप्ताः, यत एष पाकविशेषारम्भः ।

12 नटी—आर्य, आमन्त्रिता मया भगवन्तो ब्राह्मणाः । [अज्ज, आमन्तिदा मए भअवन्तो बह्मणा ।]

13 सूत्रधारः—कथय कस्मिन्निमित्ते ।

sandal; this (another) is wreathing lovely garlands; and this woman here is repeatedly accompanying with a sweet *hum*, that pestle at the time of its descent. [4]

8 Well; calling my wife, I will ask (her). *(Looking at the green-room)*

9 Come quick, O virtuous lady, (you who are) the abode of expedients, the accomplisher of the group of the three (ends of life) for the sake of existence, the very science of polity in my house, and the adviser at undertakings. [5]

10 *(Entering)* NAṬĪ- Here I am, noble sir. May you favour me with the injunction of a command.

11 SŪTRADHĀRA- Lady, let alone the injunction of a command. Tell me, whether (our) house-hold has been blessed by you to-day by according an invitation to the Revered Brahmins, or whether some agreeable guests have come to our house, that there is this preparation for special cooking.

12 NAṬĪ- Sir, the Revered Brahmins have been invited by me.

13 SŪTRADHĀRA— Tell me, on what account.

14 **नटी**—उपरज्यते किल भगवान् चन्द्र इति । [उवरज्जदि किल भअवं चन्दो त्ति ।]

15 **सूत्रधारः**—आर्ये, क एवमाह ?

16 **नटी**—एवं खलु नगरवासी जनो मन्त्रयते । [एवं खु णअरवासी जणो मन्तेदि ।]

17 **सूत्रधारः**—आर्ये, कृतश्रमोऽस्मि चतुःषष्ट्यङ्गे ज्योतिषशास्त्रे । तत्प्रवर्त्यतां भगवतो ब्राह्मणानुद्दिश्य पाकः । चन्द्रोपरागं प्रति तु केनापि विप्रलब्धासि । पश्य

13 **क्रूरग्रहः स केतुश्चन्द्रमसंपूर्णमण्डलमिदानीम् ।**
अभिभवितुमिच्छति बलात्

19(नेपथ्ये) आः, क एष मयि स्थिते चन्द्रमभिभवितुमिच्छति ?

20 **सूत्रधारः**— **रक्षत्येनं तु बुधयोगः ॥ ६ ॥**

21 **नटी**—आर्य, कः पुनरेष धरणीगोचरो भूत्वा चन्द्रं ग्रहाभियोगाद्रक्षितुमिच्छति ? [अज्ज को उण एसो धरणीगोअरो भविअ चन्दं ग्गाहाभिजोआदो रक्खिदुं इच्छदि ?]

14 NAṬĪ— Because, it is reported that the divine moon is going to be eclipsed.

15 SŪTRADHĀRA— Lady, who says so?

16 NAṬĪ— So do the town-folk say.

17 SŪTRADHĀRA—Lady, I have studied, taking pains, the science of Astronomy with its 64 branches. Let the cooking intended for the Revered Brahmins be proceeded with. But, as regards the eclipse of the moon, you have been misled by some one. Look—

18 The cruel seizer *Rāhu,* together with *Ketu,* now seeks to vanquish Candra having the full orb, by force—

19 *(Behind the curtain)* Ah! who is this, when I am (here)—

20 SŪTRADHĀRA— but the effort of *Budha* saves him (by means of his power). [6]

21 NAṬĪ–Who again is this, being a denizen of the earth, desires to save *Candra* from the attack of the assailant?

22 सूत्रधारः—आर्ये यत्सत्यं मयापि नोपलक्षितः। भवतु; भूयोऽभियुक्तः स्वरव्यक्तिमुपलप्स्ये। (क्रूरग्रह इत्यादि १–६ पुनस्तदेव पठति)

23 (नेपथ्ये) आः! क एष मयि स्थिते चन्द्रगुप्तमभिभवितुमिच्छति?

24 सूत्रधारः—(आकर्ण्य) आं ज्ञातम्!

25 कौटिल्यः... (नटी भयं नाटयति)

कुटिलमतिः स एष येन
क्रोधाग्नौ प्रसभमदाहि नन्दवंशः।
चन्द्रस्य ग्रहणमिति श्रुतेः सनाम्नो
मौर्येन्दोर्द्विषदभियोग इत्यवैति ॥७॥

तदित आवां गच्छावः। (इति निष्क्रान्तौ)

26 इति प्रस्तावना

22 SŪTRADHĀRA— Lady, forsooth he is not identified by me even! Well; once again, being attentive, I will mark the voice (and make him out).

(Repeats tte same I 6—'The cruel siezer..........' etc.)

23 *(Behind the curtain)* Ah! who is it that, when I am here, desires to seize Candragupta?

24 SŪTRADHĀRA— *(Listening)* Lady, I see.

25 It is Kautilya, *(The Naṭī gesticulates fear)*

SUTRADHARA— of crooked policy, by whom the Nanda dynasty was with all force consumed in the fire of (his) wrath. On hearing the expression 'the seizure of the moon', he understands it as 'the seizure by an enemy of the Mauryan moon (Candragupta),' who is of the same name (i.e. Candra). [7]

So, let us go away from here. *(Exeunt ambo)*

End of the Prologue[26]

[27] (ततः प्रविशति मुक्तां शिखां परामृशन्कुपितश्चाणक्यः)

[28] चाणक्यः—कथय क एष मयि स्थिते चन्द्रगुप्तमभिभवितुमिच्छति ।

[29] आस्वादितद्विरदशोणितशोणशोभां
संध्यारुणामिव कलां शशलाञ्छनस्य ।
जृम्भाविदारितमुखस्य मुखात्स्फुरन्तीं
को हर्तुमिच्छति हरेः परिभूय दंष्ट्राम् ॥ ८ ॥ अपि च

[30] नन्दकुलकालभुजगीं कोपानलबहुलनीलधूमलताम् ।
अद्यापि बध्यमानां बध्यः को नेच्छति शिखां मे ॥ ९ ॥ अपि च

[31] उल्लङ्घयन्मम समुज्ज्वलतः प्रतापं कोपस्य नन्दकुलकाननधूमकेतोः ।
सद्यः परात्मपरिमाणविवेकमूढः कः शालभेन विधिना लभतां विनाशम् ।

[27] *(Then enters Cāṇakya passing his hand over the loosened hair of his tuft)*

[28] CĀṆAKYA— Tell me; who is it that, when I am here desires to seize Candragupta? Mark—

[29] Who is it that wishes to take out defiantly from the mouth of a lion, whose mouth is opened wide by a yawn (its) tooth having a red lustre due to the blood of an elephan just tasted, and (thus) shining like the digit of the moon reddened at dusk ? [8]

Moreover—[30] Which is that person doomed to die, who does not like my tuft of hair being tied up even now,— the tuft which has been the fatal female Cobra to the Nanda family and which forms the thick blue smoke-line of the fire of my wrath? [9]

And also— [31] Who is he,-leaping over the burning hea of my excessively blazing anger which is a meteoric fire t the forest in the form of the family of the Nandas, and be ing ignorant of correctly estimating the strength of his oppo nent and of his own,— that would suffer destruction afte the fashion of a moth? [10

शार्ङ्गरव शार्ङ्गरव ।

32 (प्रविश्य) **शिष्यः**—उपाध्याय आज्ञापय ।

33 **चाणक्यः**—वत्स उपवेष्टुमिच्छामि ।

34 **शिष्यः**— उपाध्याय नन्वियं संनिहितवेत्रासनैव द्वारप्रकोष्ठशाला । तत् इहोपवेष्टुमर्हत्युपाध्यायः ।

35 **चाणक्यः**—वत्स, कार्याभिनियोग एवास्मान्व्याकुलयति, न पुनरुपाध्यायसहभूः शिष्यजने दुःशीलता । (उपविश्यात्मगतम्) कथं प्रकाशतां गतोऽयमर्थः पौरेषु यथा किल नन्दकुलविनाशजनितरोषो राक्षसः पितृवधामर्षितेन सकलनन्दराज्यपरिपणनप्रोत्साहितेन पर्वतकपुत्रेण मलयकेतुना सह संधाय तदुपगृहीतेन च महता म्लेच्छराजबलेन परिवृतो वृषलमभियोक्तुमुद्यत इति । (विचिन्त्य) अथवा येन मया सर्वलोकप्रकाशं नन्दवंशवधं प्रतिज्ञाय निस्तीर्णा

S'ārṅgarava, S'ārṅgarava!

32 *(Entering)* PUPIL— Preceptor, command me.

33 CĀṆAKYA— My boy, I wish to sit down.

34 PUPIL – Preceptor, here, indeed, the front room adjoining the docr has been provided with cane-seats. So, it behoves the preceptor to sit there-in.

35 CĀṆAKYA— My boy, it is only the absorption in work that distracts me and not perverseness towards disciples which is inborn in preceptors. *(Gesticulating sitting, to himself)* How is it, this matter has got publicity among the citizens, viz.— "It is reported that Rākṣasa,— with rage excited at the destruction of the Nanda family, having entered into a pact with Malayaketu, Parvataka's son, who is enraged at the murder of his father and incited with the offer of the whole of the kingdom of Nanda,— is getting ready, being surrounded by a mighty force of the *mlecchas* sponsored by him, to assail Vrṣala (i.e. Candragupta)." *(Thinking)* Or, (why?) I am quite competent to put down this matter (too) although it is gaining publicity?— **I, by whom, after**

दुस्तरा प्रतिज्ञासरित् सोऽहमिदनीं प्रकाशीभवन्तमप्येनमर्थं समर्थः प्रशमयितुम्। कुतः । यस्य मम

36 श्यामीकृत्याननेन्दूनरियुवतिदिशां संततैः शोकधूमैः
कामं मन्त्रिद्रुमेभ्यो नयपवनहृतं मोहभस्म प्रकीर्य ।
दग्ध्वा संभ्रान्तपौरद्विजगणरहितान्नन्दवंशप्ररोहान्
दाह्याभावान्न खेदाज्ज्वलन इव वने शाम्यति क्रोधवह्निः ॥ ११ ॥

अपि च

37 शोचन्तोऽवनतैर्नराधिपभयाद्धिक् शब्दगर्भैर्मुखै-
र्मामग्रासनतोऽवकृष्टमवशं ये दृष्टवन्तः पुरा ।
ते पश्यन्ति तथैव संपति जना नन्दं मया सान्वयं
सिंहेनेव गजेन्द्रमद्रिशिखरात्सिंहासनात्पातितम् ॥ १२ ॥

having vowed the destruction of the Nanda family publicly before the whole world, that unfordable stream of vow was crcssed over. For, in my case.—

36 The fire of wrath,— having darkened the moon-faces of the quarters in the form of the wives of the foes with the incessant columns of the smoke of grief, having freely scattered the ash of delusion wafted by the wind of policy over the trees in the form of ministers, and having burnt down the bamboo shoots in the form of the Nandas deserted by the flocks of startled birds in the form of citizens,– like a conflagration in the forest, cools down for want of fuel to feed on , but not due to exhaustion. [11]

Moreover— 37 They,– who, grieving with downcast faces having the cry of 'Fie' (stifled) within on account of the fear of the king, formerly saw me helpless and dragged down from the elevated seat of honour – those very persons now see Nanda with his family hurled down from the throne in the same manner as before by me, like a lordly elephant hurled from a mountain-peak by a lion. [12]

38 सोऽहमिदानीमवसितप्रतिज्ञाभारोऽपि वृषलापेक्षया शस्त्रं धारयामि । येन मया

39 समुत्खाता नन्दा नव हृदयशल्या इव भुवः
कृता मौर्ये लक्ष्मीः सरसि नलिनीव स्थिरपदा ।
द्वयोः सारं तुल्यं द्वितयमभियुक्तेन मनसा
फलं कोपप्रीत्योर्द्विषति च विभक्तं सुहृदि च ॥ १३ ॥

40 अथवा अगृहीते राक्षसे किमुत्खातं नन्दवंशस्य ? किं वा स्थैर्यमुत्पादितं चन्द्रगुप्तलक्ष्म्याः ? (विचिन्त्य) अहो राक्षसस्य नन्दवंशे निरतिशयो भक्तिगुणः ! स खलु कस्मिंश्चिदपि जीवति नन्दान्वयावयवे वृषलस्य साचिव्यं ग्राहयितुं न शक्यते । तदभियोगं प्रति निरुद्योगः शक्योऽवस्थापयितुमस्माभिः । अनयैव बुद्ध्या तपोवनगतोऽपि घातितस्तपस्वी नन्दवंशीयः सर्वार्थसिद्धिः । यावदसौ

38 I, that very person, although with the burden of vow ended, still hold the weapon for the sake of Vṛṣala. By me,—

39 The nine Nandas have been pulled out like so many barbs in the heart of the earth; sovereignty has been made firmly established in Maurya Candragupta, like the lotus in a lake; and with an assiduous mind, the proper two-fold fruit of the two, i.e., anger and pleasure, has been equally divided between the foe and the friend. [13]

40 Or rather, so long as Rākṣasa is unsecured, what is it that has been uprooted of the Nanda family, or what is the permanency given to the sovereignty of Candragupta? *(Reflecting)* Ah, the unsurpassed virtue of devotedness of Rākṣasa to the Nanda family! Indeed, so long as any one member of the Nanda family is alive, he cannot be made to accept the ministership of Vṛṣala. Therefore he must be made to remain inactive by us in the matter of any expedition. With this very idea, poor Sarvārthasiddhi of the Nanda family was got killed although he had retired to the penance-groves. He (Rākṣasa), however, having sided with Malayaketu, is persistently putting forth a mighty effort to

मलयकेतुमङ्गीकृत्यास्मदुच्छेदाय विपुलतरं प्रयत्नमुपदर्शयत्येव । (प्रत्यक्षवदाकाशे लक्ष्यं बद्ध्वा) साधु, अमात्यराक्षस, साधु ! साधु, मन्त्रिबृहस्पते साधु ! कुतः ।

[41] ऐश्वर्यादनपेतमीश्वरमयं लोकोऽर्थतः सेवते
तं गच्छन्त्यनु ये विपत्तिषु पुनस्ते तत्प्रतिष्ठाशया ।
भर्तुर्ये प्रलयेऽपि पूर्वसुकृतासङ्गेन निःसङ्गया
भक्त्या कार्यधुरां वहन्ति कृतिनस्ते दुर्लभास्त्वादृशाः ।। १४ ।।

[42] अत एवास्माकं त्वत्संग्रहे यत्नः । कथमसौ वृषलस्य साचिव्यग्रहणेन सानुग्रहः स्यादिति । कुतः ।

[43] अप्राज्ञेन च कातरेण च गुणः स्याद्भक्तियुक्तेन कः ?
प्रज्ञाविक्रमशालिनोऽपि हि भवेत्किं भक्तिहीनात्फलम् ?
प्रज्ञाविक्रमभक्तयः समुदिता येषां गुणा भूतये
ते भृत्या नृपतेः कलत्रमितरे संपत्सु चापत्सु च ।। १५ ।।

extirpate us. *(Fixing his gaze on the sky as on a visible thing)* Bravo, minister Rākṣasa! bravo! Bravo, oh Bṛhaspati-like minister, bravo! For—

[41] This world serves a master who is not divested of power for the sake of gain; those again who follow him in vicissitudes do so in the hope of his regaining power ; but those who bear the yoke of duty with disinterested devotion out of regard for past benefits even after the death of the master, —worthy persons like you —are difficult to be found. [14]

[42] That is why, to secure you, there has been our endeavour with the thought- 'How would he become favourable by accepting the minister-ship of Vṛṣala?' For—

[43] What good comes of a person actuated with devotion but unwise and timid? What would be the benefit of a person endowed with wisdom and valour but devoid of devotion? They are true servants of a king whose wisdom, valour and devotion rise together for the king's weal; others are only parasites in both prosperity and adversity. [15]

" तन्मयाप्यस्मिन्वस्तुनि नशयानेन स्थीयते, यथाशक्ति क्रियते तद्ग्रहणं प्रति यत्नः। कथमिव ? अत्र तावद्वृषलपर्वतकयोरन्यतरविनाशेनापि चाणक्यस्यापकृतं भवतीति विषकन्यया राक्षसेनास्माकमत्यन्तोपकारि मित्रं घातितस्तपस्वी पर्वतक इति संचारितो जगति जनापवादः। लोकप्रत्ययार्थमस्यैवार्थस्याभिव्यक्तये पिता ते चाणक्येन घातित इति रहसि त्रासयित्वा भागुरायणेनापवाहितः पर्वतकपुत्रो मलयकेतुः। शक्यः खल्वेष राक्षसमतिपरिगृहीतोऽपि व्युत्तिष्ठमानः प्रज्ञया निग्रहीतुम्। न पुनरस्य निग्रहात्पर्वतकवधोत्पन्नं राक्षसस्यायशः प्रकाशीभवत् प्रमार्ष्टुमिच्छामि। प्रयुक्ताश्च स्वपक्षपरपक्षयोरनुरक्तापरक्तजनजिज्ञासया बहुविधदेशवेषभाषाचारसंचारवेदिनो नानाव्यञ्जनाः प्रणिधयः। अन्विष्यते च कुसुमपुरवासिनां नन्दामात्यसुहृदां निपुणं प्रचारगतम्। तत्तत्कारणमुत्पाद्य कृतकृत्य-

" So, I too don't remain asleep over this matter; to the best of my power, attempt is being made for securing him. How so? Thus:— Regarding this matter, however, the evil report has been spread in the world that poor Parvataka, our great benefactor friend, was got killed by Rākṣasa by means of a poison-maid with the idea that harm would be done to Cāṇakya by the death of either one of Vrṣala and Parvataka. For a corroboration of this very report, in order to convince the world, Parvataka's son Malayaketu was scared away by Bhāgurāyaṇa having privately frightened him saying—'Your father was got killed by Cāṇakya'. This man (Malayakētu), rising up for war, can indeed be checked by my talents, although held by the counsels of Rākṣasa; but by checking him up, I do not like to wipe off Rākṣasa's infamy arisen out of Parvataka's murder which is becoming public. 2 And with a desire to know the persons who are loyal or disloyal on our own side and on the enemy's, spies who are conversant with the dresses, dialects, manners and movements of different countries have been employed in various disguises. Everything relating to the movements of the friends of Nanda's ministers residing in Kusumapura is being closely scrutinised. 3 The high officials

तामापादिताश्चन्द्रगुप्तसहोत्थायिनो भद्रभटप्रभृतयः प्रधानपुरुषाः। शत्रुप्रयुक्तानां च तीक्ष्णरसदायिनां प्रतिविधानं प्रत्ययप्रमादिनः परीक्षितभक्तयः क्षितिपतिप्रत्यासन्ना नियोजितास्तत्र तत्रातपुरुषाः। अस्ति चास्माकं सहाध्यायि मित्रमिन्दुशर्मा नाम ब्राह्मणः। स चौशनस्यां दण्डनीत्यां चतुःषष्ट्यङ्गे ज्योतिःशास्त्रे च परं प्रावीण्यमुपगतः। स मया क्षपणकलिङ्गधारी नन्दवंशवधप्रतिज्ञानन्तरमेव कुसुमपुरमुपनीय सर्वनन्दामात्यैः सह सख्यं ग्राहितो विशेषतश्च तस्मिन् राक्षसः समुत्पन्नविश्रम्भः। तेनेदानीं महत्प्रयोजनमनुष्ठेयं भविष्यति। तदेवमस्मत्तो न किंचित्परिहीयते। वृषल एव केवलं प्रधानप्रकृतिरस्मास्वारोपितराज्यतन्त्रभारः सततमुदास्ते। अथवा यत्स्वयमभियोगदुःखैरसाधारणैरपाकृतं तदेव राज्यं सुखयति। कुतः।

such as Bhadrabhaṭa, who were Candragupta's champions (at war), have been turned seemingly into malcontents by creating suitable grounds for the same . 4 Moreover, with regard to counteracting the administerers of poison employed by the enemy, trustworthy persons of tried devotion, who are ever vigilant and keep near the king, have been appointed in relevant places. 5 Further, there is a fellow-student and friend of mine, a Brahmin, Indus'arman by name, And he has gained great proficiency in the science of polity (as expounded) by S'ukrācārya and in the science of Astronomy with its 64 branches. Taking him in the guise of a Budhist monk to Kusumapura, only after my taking the vow of destroying the Nanda dynasity, he was made by me to cultivate friendship with all the ministers of Nanda; and Rākṣasa has placed confidence in him especially. Now a mighty purpose will have to be worked by him. Thus, therefore, there is nothing wanting on my side. It is only Vrṣala, the principal member, that remains ever indifferent, having devolved on us the responsibility of the administration of the kingdom. Or rather, that kingdom alone affords happiness, which is dissociated from the peculiar troubles of personal attention. For—

45 स्वयमाहृत्य भुञ्जाना बलिनोऽपि स्वभावतः ।
गजेन्द्राश्च नरेन्द्राश्च प्रायः सीदन्ति दुःखिताः ॥ १६ ॥

46(ततः प्रविशति यमपटेन चरः)

47 चरः—प्रणमत यमस्य चरणौ किं कार्यं दैवतैरन्यैः ।
एष खल्वन्यभक्तानां हरति जीवं परिस्फुरन्तम् ॥ १७ ॥
[पणमह जमस्स चलणे किं कज्जं देवएहिं अण्णेहिं ।
एसो खु अण्णभत्ताणं हरइ जीअं तडफडन्तं ॥]

अपि च [अवि अ]

48 पुरुषस्य जीवितव्यं विषमाद्भवति भक्तिगृहीतात् ।
मारयति सर्वलोकं यस्तेन यमेन जीवामः ॥ १८ ॥
[पुरिसस्स जीविदव्वं विसमादो होइ भत्तिगहिआदो ।
मारेइ सव्वलोअं जो तेण जमेण जीआमो ॥]

49 यावदेतद्गृहं प्रविश्य यमपटं दर्शयन् गीतानि गायामि । [जाव एदं गेहं पविसिअ जमपडं दंसअन्तो गीआइं गाआमि ।] (इति परिक्रामति)

50 शिष्यः—(विलोक्य) भद्र न प्रवेष्टव्यम् ।

45 Lords of elephants and lords of men, although strong by nature, generally decay becoming unhappy, (if) enjoying after personally providing (for it). [16]

46 *(Then enters a Spy with a Yamapaṭa)*

47 SPY—Bow down to the feet of Yama; what use of other gods? This (Yama) indeed takes away the struggling life of other's devotees. [17]

Moreover— 48 A man's living will have to be through odds taken up with devotion, We live by that Yama who kills all people. [18]

49 Having entered this house, I will just sing some songs, exhibiting the *yamapaṭa*. *(Moves about)*

50 PUPIL—*(Observing)* Good fellow, you should not enter.

51 चरः—अहो ब्राह्मण, कस्यैतद् गृहम् ? [हंहो बह्मण कस्स एदं गेहं ।]

52 शिष्यः—अस्माकमुपाध्यायस्य सुगृहीतनाम्न आर्यचाणक्यस्य ।

53 चरः—(विहस्य) अहो ब्राह्मण, आत्मीयस्यैव मम धर्मभ्रातुर्गृहं भवति । तस्माद्देहि मे प्रवेशं यावत्तवोपाध्यायस्य यमपटं प्रसार्य धर्ममुपदिशामि । [हंहो बह्मण, अत्तकेरअस्स जेव्व महं धम्मभादुणो घरं होदि । ता डेहि मे पवेसं जाव दे उवज्झाअस्स जमपडं पसारिअ धम्मं उवदिसामि ।]

54 शिष्यः–(सक्रोधम्) धिङ्मूर्ख ! किं भवानस्मदुपाध्यायादपि धर्मवित्तरः ?

55 चरः—अहो ब्राह्मण, मा कुप्य । न हि सर्वः सर्वं जानाति । तत्किमपि त उपाध्यायो जानाति; किमप्यस्मादृशा जानन्ति । [हंहो बह्मण, मा कुप्य । ण हि सव्वो सव्वं जाणादि । ता किंवि ते उवज्झाओ जाणादि किंवि अह्मारिसा जाणन्दि]

56 शिष्यः—मूर्ख, सर्वज्ञतामुपाध्यायस्य चोरयितुमिच्छसि ?

57 चरः—अहो ब्राह्मण, यदि ते तवोपाध्यायः सर्वं जानाति तदा जानातु तावत् कस्य चन्द्रोऽनभिप्रेत इति । [हंहो बह्मण जइ तुह उवज्झाओ सव्वं जाणादि ता जाणादु दाव कस्स चन्दो अणभिप्पेदो त्ति ।]

51 SPY— Oh Brahmin, whose house is this?

52 PUPIL— Of our preceptor, the Revered Cāṇakya of auspicious name.

53 SPY— *(Laughing)* Oh Brahmin, the house of a spiritual brother is mine own to me. So grant me entrance, whereupon I will preach *dharma* to your preceptor, having spread out the Yamapaṭa.

54 PUPIL— *(Angrily)* Fie idiot ! Are you more conversant with *dharma* than even our preceptor?

55 SPY— Oh Brahmin, do not get angry. Surely, it is not every one that knows everything. So, your preceptor knows something; and something (else), persons like us know.

56 PUPIL— Idiot! You mean to deny the omniscience of our preceptor ?

57 SPY— Oh Brahmin, if your preceptor knows every thing, then let him ascertain to whom Candra is unwelcome.

58 शिष्यः—मूर्ख, किमनेन ज्ञातेनाज्ञातेन वा ?

59 चरः—तवोपाध्याय एव ज्ञास्यति यदनेन ज्ञातेन भवति । त्वं तावत् एतावज्जानासि कमलानां चन्द्रोऽनभिप्रेत इति । ननु प्रेक्षस्व ।

60 **कमलानां मनोहराणां रूपाद्विसंवदति शीलम् ।**
संपूर्णमण्डलेऽपि यानि चन्द्रे विरुद्धानि ।। १९ ।।

[तुह उवज्झाओ एव्व जाणिस्सदि जं इमिणा जाणिदेण होदि । तुमं दाव एत्तिअं जाणासि कमलाणं चन्दो अणभिप्पेदो त्ति । णं पेक्ख ।

[कमलाणं मणहराणं रूवहिंतो विसंविदई सीलं
संपुण्णमण्डलम्मि वि जाइं चन्दे विरुद्धाइं ।।]

61 चाणक्यः—(आकर्ण्यात्मगतम्) अये, चन्द्रगुप्तादपरक्तान् पुरुषाञ्जानामि इत्युपक्षिप्तमनेन ।

62 शिष्यः—मूर्ख, किमिदमसंबद्धमभिधीयते ?

63 चरः—अहो ब्राह्मण सुसंबद्धमेवैतद्भवेत् । [हंहो बह्मण सुसंबद्धं एव्व एदं भवे]

64 शिष्यः— यदि किं स्यात् ?

65 चरः—यदि श्रोतुं जानन्तं लभे । [जदि सुणिदुं जाणन्तं लहे ।]

58 PUPIL— Idiot, what is the good of its being known or not known?

59 SPY— Your preceptor alone will know what good there is by knowing this. You know, at any rate, that Candra is unwelcome to the lotuses. Just see—

60 The behaviour of the lovely lotuses is not in agreement with (their) beauty, as they are opposed even to the full-orbed Candra. [19]

61 CĀṆAKYA— *(Listening, to himself)* Oh! It is hinted at by this fellow that he knows the persons who are averse to Candragupta.

62 PUPIL— You fool ! why do you talk incoherently?

63 SPY— O Brahmin, this would be quite coherent, (if)...

64 PUPIL— If, what?

65 SPY—...... if I get one who knows to hear.

66 **चाणक्यः**— भद्र विश्रब्धं प्रविश; लप्स्यसे श्रोतारं ज्ञातारं च ।

67 **चरः**— एष प्रविशामि । (प्रविश्योपसृत्य च) जयतु आर्यः । [ए
पविसामि ।...जेदु अज्जो ।]

68 **चाणक्यः**—(विलोक्यात्मगतम्) कथमयं प्रकृतिचित्तपरिज्ञाने नियु
निपुणकः ! (प्रकाशम्) भद्र स्वागतम् । उपविश ।

69 **चरः**— यदार्य आज्ञापयति । [जं अज्जो आणवेदि] (भूमावुपविष्ट

70 **चाणक्यः**— भद्र वर्णयेदानीं स्वनियोगवृत्तान्तम् । अपि वृषलमनुरक्त
प्रकृतयः ।

71 **चरः**— अथ किम् । आर्येण खलु तेषु तेषु विरागकारणेषु परिहृतेषु
गृहीतनामधेये देवे चन्द्रगुप्ते दृढमनुरक्ताः प्रकृतयः । किंतु पुनरस्त्यत्र अमा
राक्षसेन सह प्रथमं समुत्पन्नस्नेहबहुमानास्त्रयः पुरुषा देवस्य चन्द्रश्रियः श्रियं
सहन्ते । [अह इं । अज्जेण खु तेसु तेसु विराअकारणेसु परिहरिदेसु सुग
दणामहेए देवे चन्दउत्ते दिढं अणुरत्ताओ पकिदिओ । किंदु उण अत्थि ए
णअरे अमच्चरक्खसेण सह पढमं समुप्पण्णसिणेहबहुमाणा तिण्णि पुरिसा देव
चन्दसिरिणो सिरिं ण सहन्दि ।]

66 CĀṆAKYA— Good fellow, come in with confidence; y
will have a listener and a knower too.

67 SPY— Here I enter. *(Entering and going near)* Ha
Revered sir!

68 CĀṆAKYA— *(Seeing, to himself)* Oh! This is Nipuṇak
employed to know thoroughly the minds of the subject
(Aloud) Good fellow, welcome; sit down.

69 SPY— As the Revered one orders. *(Squats on the groun*

70 CĀṆAKYA— Good man, report in detail the account
your mission. Are the subjects attached to Vṛṣala?

71 SPY— Yes. As all the various causes of disaffection a
being removed by your Revered Self, the subjects a
firmly attached to His Majesty Candragupta of auspicio
name. But again, there are in this city three persons wh
with attachment and regard arisen from the very first,
not tolerate the glory of His Majesty of moonlike splendou

72 **चाणक्यः—** (सक्रोधम्) ननु वक्तव्यं स्वजीवितं न सहन्त इति । भद्र, अपि ज्ञायन्ते नामधेयतः ?

73 **चरः—**कथमज्ञातनामधेया आर्यस्य निवेद्यन्ते । [कहं अजाणिअणामहेआ अज्जस्स णिवेदीअन्ति]

74 **चाणक्यः—** तेन हि श्रोतुमिच्छामि ।

75 **चरः—**शृणोत्वार्यः । प्रथमं तावदार्यस्य रिपुपक्षे बद्धपक्षपातः क्षपणकः... [सुणादु अज्जो । पढमं दाव अज्जस्स रिपुपक्खे बद्धपक्खवादो खवणओ...]

76 **चाणक्यः—** (आत्मगतम्) अस्मद्रिपुपक्षे बद्धपक्षपातः क्षपणकः !

77 **चरः—** जीवसिद्धिर्नाम येन सा अमात्यराक्षसप्रयुक्ता विषकन्या देवे पर्वतेश्वरे समावेशिता । [जीवसिद्धी णाम जेण सा अमच्चरक्खसप्पउत्ता विसकण्णा देवे पव्वदीसरे समावेसिदा]

78 **चाणक्यः—** (स्वगतम्) जीवसिद्धिः ! एष तावदस्मत्प्रणिधिः । (प्रकाशम्) भद्र, अथापरः कः ?

79 **चरः—** आर्य, अपरः खल्वमात्यराक्षसस्य प्रियवयस्यः कायस्थः शकटदासो नाम । [अज्ज अवरो क्खु अमच्चरक्खसस्स पिअवअस्सो काअत्थो सअडदासो णाम]

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72 CĀṆAKYA–(*Angrily*) You should rather say 'They do not brook their own life.' Good man, are they known by names ?

73 SPY–How could they, with names unknown, be reported to your reverence?

74 CĀṆAKYA— Then, I wish to hear (those names).

75 SPY—May the revered one listen. First,– with affection fixed on the party hostile to your revered self, is a kṣapaṇaka

76 CĀṆAKYA—(*To himself*) The kṣapaṇaka is with affection fixed on the party hostile to us !

77 SPY—......Jivasiddhi by name, by whom that poison-maiden, employed by minister Rākṣasa, was directed towards king Parvates'vara.

78 CĀṆAKYA–(*To himself*) Jivasiddhi ! He is our own emissary! (*Aloud*) Good man, now who is the other?

79 SPY–Sir, the other one is indeed Rākṣasa's dear friend, a Kāyastha by name S'akaṭadāsa.

80 **चाणक्यः—** (विहस्यात्मगतम्) कायस्थ इति लघ्वी मात्रा । तथापि न युक्तं प्राकृतमपि रिपुमवज्ञातुम् । तस्मिन्मया सुहृच्छद्मना सिद्धार्थको विनिक्षिप्तः । (प्रकाशम्) भद्र, तृतीयमपि श्रोतुमिच्छामि ।

81 **चरः—** तृतीयोऽपि अमात्यराक्षसस्य द्वितीयं हृदयं पुष्पपुरनिवासी मणिकारश्रेष्ठी चन्दनदासो नाम यस्मिन् कलत्रं न्यासीकृत्यामात्यराक्षसो नगरादपक्रान्तः। [तिदिओ वि अमच्चरक्खसस्स दुदीअं हिअअं पुप्फउरणिवासी मणिआरसेट्ठी चन्दणदासो णाम जस्सिं कलत्तं णासीकदुअ अमच्चरक्खसो णअरादो अवक्कन्तो]

82 **चाणक्यः—** (आत्मगतम्) नूनं सुहृत्तमः । न ह्यनात्मसदृशेषु राक्षसः कलत्रं न्यासीकरिष्यति । (प्रकाशम्) भद्र, चन्दनदासे राक्षसेन कलत्रं न्यासीकृतमिति कथमवगम्यते ?

83 **चरः—** आर्य, इयमङ्गुलिमुद्रा आर्यमवगतार्थं करिष्यति । [अज्ज इअं अङ्गुलिमुद्दा अज्जं अवगदत्थं करिस्सदि] (इति मुद्रामर्पयति)

84 **चाणक्यः—** (मुद्रामवलोक्य गृहीत्वा राक्षसस्य नाम वाचयति । सहर्षं

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80 CĀṆAKYA–(*Laughing, to himself*) A Kāyastha is of little consequence; still it is not proper to neglect even an ordinary enemy. On him Siddhārthaka has been set in the guise of a friend by me. (*Aloud*) Good man, I wish to hear of the third also.

81 SPY— The third too, (who is) the second heart of minister Rākṣasa, is a jeweller-banker by name Candanadāsa residing in Puṣpapura, to the care of whom, entrusting his wife, minister Rākṣasa has escaped from the city.

82 CĀṆAKYA–(*To himself*) Surely, the best friend ! Rākṣasa will not indeed leave his wife in charge of one who is not like himself. (*Aloud*) Good man, how is it known that his wife has been left by Rākṣasa in the house of Candanadāsa?

83 SPY—This *Signet Ring* will make your reverence know it. (*Offers the ring*)

84 CĀṆAKYA— (*Beholding the signet ring, takes it up and reads the name of Rākṣasa. Joyfully, to himself*) It should

स्वगतम्) ननु वक्तव्यं राक्षस एव ममाङ्गुलिप्रणयी संवृत्त इति। (प्रकाशम्) भद्र अङ्गुलिमुद्राधिगमं विस्तरेण श्रोतुमिच्छामि।

85 **चरः** — शृणोत्वार्यः। अस्ति तावदहमार्येण पौरजनचारितान्वेषणे नियुक्तः परगृहप्रवेशे परस्यानाशङ्कनीयेनानेन यमपटेन हिण्डमानो मणिकारश्रेष्ठिनश्चन्दनदासस्य गृहं प्रविष्टोऽस्मि। तत्र यमपटं प्रसार्य प्रवृत्तोऽस्मि गीतानि गातुम्। [सुणादु अज्जो। अत्थि दाव अहं अज्जेण पउरजणचरिदअण्णेसणे णिउत्तो परघरप्पवेसे परस्स अणासंकणिज्जेण इमिणा जमपडेण हिण्डन्तो मणिआरसेट्ठिणो चन्दणदासस्स गेहं पविट्ठोह्मि। तहिं जमपडं पसारिअ पउत्तोह्मि गीदाइं गाइदुं]

86 **चाणक्यः** — ततः किम्।

87 **चरः** — तत एकस्मादपवारकात्पञ्चवर्षदेशीयः प्रियदर्शनीयशरीराकृतिः कुमारको बालत्वसुलभकौतूहलोत्फुल्लनयनो निष्क्रमितुं प्रवृत्तः। ततो हा निर्गतो हा निर्गत इति शङ्कापरिग्रहनिवेदयिता तस्यैवापवारकस्याभ्यन्तरे स्त्रीजनस्योत्थितो महान् कलकलः। तत ईषद्द्वारदेशादापितमुख्या एकया स्त्रिया स कुमारको

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rather be said that Rākṣasa himself has become attached to my fingers! (*Aloud*) My good man, I wish to hear in detail how you got the signet ring.

85 SPY–May the revered one listen! The fact is, employed by your reverence to investigate the doings of the citizens, I, –rambling with this Yamapaṭa which does not rouse the suspicions of any one in my entering others' houses, –happened to enter the house of Candanadāsa the jeweller-banker. There, having spread out the Yamapaṭa, I began singing songs.

86 CĀṆAKYA—Then?

87 SPY–Then, a boy, about five years old, of an agreeable and lovely form, attempted to step out of a certain room, with eyes wide open through curiosity common to childhood. Thereupon, arose inside the same room, a loud confused cry of the women-folk–'Oh, he has gone out! O, he has gone out' indicative of (their) entertaining alarm. Then that little

निष्क्रामन्नेव निर्भर्त्स्यावलम्बितः कोमलया बाहुलतया । तस्याः कुमारसंरोधसंभ्रमप्रचलिताङ्गुलेः करात्पुरुषाङ्गुलिपरिणाहप्रमाणघटिता विगलितेयमङ्गुलिमुद्रिका देहलीबन्धे पतिता उत्थिता तया अनवबुद्धैव मम चरणपार्श्वे समागत्य प्रणामनिभृता कुलवधूरिव निश्चला संवृत्ता। मयाप्यमात्यराक्षसस्य नामाङ्कितेत्यार्यस्य पादमूलं प्रापिता । तदेषोऽस्या आगमः । [तदो एक्कादो अववरकादो पञ्चवरिसदेसीओ पिअदंसणीअसरीराकिदी कुमारओ बालत्तणसुलहकोदुहलोप्फुल्लणअणो णिक्कामिदुं पउत्तो । तदो हा णिग्गदोत्ति संकापरिग्गहणिवेदइत्तिओ तस्स एव्व अववरकस्स अब्भन्तरे इत्थिआजणस्स उट्ठिदो महन्तो कलअलो। तदो ईसिदारदेसपाविदमुहीए एक्काए इत्थिआए सो कुमारओ णिक्कमन्तो एव्व णिब्भच्छिअ अवलम्बिदो कोमलाए बाहुलदाए तस्साए कुमारसंरोधसंभमप्पचलिदङ्गुलिदो करादो पुरिसअङ्गुलिपरिणाहप्पमाणघडिआ विअलिआ इअं अंङ्गुलिमुद्दिआ देहलीबन्धम्मि पडिआ उट्ठिदा ताए अणवबुद्धा एव्व मह चलणपासं समागच्छिअ पणामणिहुदा कुलवहु विव णिच्चला संवुत्ता । मए वि अमच्चरक्खसस्स णामंकिदेत्ति अज्जस्स पादमूलं पाविदा । ता एसो इमाए आअमो]

83 चाणक्यः —भद्र, श्रुतम्। अपसर न चिरादस्य परिश्रमस्यानुरूपं फलमधिगमिष्यसि ।

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boy, even as he was stepping out, was, after being chided, caught with her delicate creeper-like arm by a lady, who just showed her face at the door. From her hand, the fingers of which moved violently in the hurry to hold the boy, slipped off this signet ring, made to suit the measure of a man's finger; and having dropped on the door-sill, it rebounded and glided down to the vicinity of my feet, unnoticed by her, and lay still like a lady of noble-birth standing motionless on making a bow. And as it is engraved with the name of minister Rākṣasa, it has been brought by me to the feet of the Revered one. So, such is its acquisition.

88 CĀṆAKYA—Goodman, it is all heard. You retire (now). Before long, you will get a reward adequate to this toil (of yours).

89 चरः — यदार्य आज्ञापयति । [जं अज्जो आणवेदि] (इति निष्क्रान्तः)

90 चाणक्यः — शार्ङ्गरव, शार्ङ्गरव !

91(प्रविश्य) शिष्यः — उपाध्याय, आज्ञापय ।

92 चाणक्यः — वत्स, मसीभाजनं पत्रं चोपानय । (शिष्यस्तथा करोति पत्रं गृहीत्वा चाणक्यः स्वगतम्) किमत्र लिखामि ? अनेन खलु लेखेन राक्षसो जेतव्यः

93 (प्रविश्य) प्रतीहारी— जयत्वार्यः । [जेदु अज्जो]

94 चाणक्यः — (सहर्षमात्मगतम्) गृहीतो जयशब्दः । (प्रकाशम्) शोणोत्तरे, किमागमनप्रयोजनम् ?

95 प्रतीहारी— आर्य, देवश्चन्द्रश्रीः शीर्षे कमलमुकुलाकारमञ्जलिं निवेश्यार्यं विज्ञापयति । इच्छाम्यार्येणाभ्यनुज्ञातो देवस्य पर्वतेश्वरस्य पारलौकिकं कर्तुम् ; तेन च धारितपूर्वाण्याभरणानि ब्राह्मणेभ्यः प्रतिपादयामीति[अज्ज देवो चन्दसिरी सीसे कमलमुउलाआरमञ्जलिं णिवेसिअ अज्जं विण्णवेदि, इच्छामि अज्जेण अब्भणुण्णादो देवस्स पव्वदीसरस्स पारलोइअं कादुं तेण अ धारिदपुव्वाइं आहरणाइं बह्मणाणं पडिवादेमि त्ति ।]

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89 SPY—As the Revered one commands (*Exit*)

90 CĀṆAKYA—Sārṅgarava ! Sārṅgarava !

91 (*Entering*) PUPIL—Preceptor, command me.

92 CĀṆAKYA—My boy, bring me the ink-stand and paper. (*The pupil does so. Cāṇakya takes the paper ; to himself*) What shall I write here ? By means of this letter indeed Rākṣasa is to be conquered.

93 (*Entering*) PORTRESS—Victory to the Revered one !

94 CĀṆAKYA—(*Joyfully, to himself*) The hail of Victory is accepted. (*Aloud*) S'oṇōttarā, what is the object of your coming ?

95 PORTRESS—Revered sir, His Majesty of moon-like splendour, placing his hands folded into the form of a lotus-bud on his head, submits to your Reverence, thus—' Permitted by your Reverence, I wish to perform the obsequies of king Parvates'vara and I would also give away (as gifts) to Brahmins the ornaments worn by him before."

96 **चाणक्यः** —(सहर्षमात्मगतम्) साधु, वृषल ममैव हृदयेन सह संमन्त्र्य संदिष्टवानसि। (प्रकाशम्) शोणोत्तरे, उच्यतामस्मद्वचनात् वृषलः —अभिज्ञः खल्वसि लोकव्यवहाराणाम् ; तदनुष्ठीयतामात्मनोऽभिप्रायः। किंतु पर्वतेश्वरधृत-पूर्वाणि गुणवन्ति भूषणाणि गुणवद्भ्य एव प्रतिपादनीयानि। तदहं स्वयमेव परीक्षितगुणान् ब्राह्मणान् प्रेषयामीति।

97 **प्रतीहारी** – यदार्य आज्ञापयति। [जं अज्जो आणवेदि] (इति निष्क्रान्ता)

98 **चाणक्यः** – शार्ङ्गरव, उच्यन्तामस्मद्वचनाद्विश्वावसुप्रभृतयस्त्रयो भ्रातरः– वृषलात्प्रतिगृह्याभरणानि भवद्भिरहं द्रष्टव्य इति।

99 **शिष्यः** — तथा। (इति निष्क्रान्तः)

100 **चाणक्यः** —उत्तरोऽयं लेखार्थः। पूर्वः कथमस्तु ? (विचिन्त्य) आः ज्ञातम्। उपलब्धवानस्मि प्रणिधिभ्यो यथा तस्य म्लेच्छराजलोकस्य मध्यात्प्रधान-तमाः पञ्च राजानः परया सुहृत्तया राक्षसमनुवर्तन्ते। ते यथा —

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96 CĀṆAKYA—(*With joy, to himself*) Good, Vṛṣala! You have sent word just in counsel with my own heart! (*Aloud*) S'ōṇōttarā, let Vṛṣala be informed in my words thus–"You are indeed conversant with the ways of the world; therefore let your wish be accomplished. But the ornaments worn before by Parvates'vara,–excellent ones (they are),–should be given away only to Brahmins who are worthy. So I will send Brahmins of merits tested personally by me."

97 PORTRESS—As the Revered one commands. (*Exit*)

98 CĀṆAKYA—S'ārṅgarava, let the three brothers Vis'vāvasu and others be told in my name thus—'You have to see me, after receiving ornaments from Vṛṣala.'

99 PUPIL—Yes. (*Exit*)

100 CĀṆAKYA—This shall be the latter item to be written (in the letter), (But) how shall be the former? (*Reflecting*) Ah! I see. I have come to know from my spies that out of that body of Mleccha kings, five kings who are foremost follow Rākṣasa with utmost affection. They are—

101 कौलूतश्चित्रवर्मा मलयनरपतिः सिंहनादो नृसिंहः
काश्मीरः पुष्कराक्षः क्षतरिपुमहिमा सैन्धवः सिन्धुषेणः
मेघाख्यः पञ्चमोऽस्मिन् पृथुतुरगबलः पारसीकाधिराजो
नामान्येषां लिखामि ध्रुवमहमधुना चित्रगुप्तः प्रमार्ष्टु ॥ २० ॥

102(विचिन्त्य) अथवा न लिखामि सर्वमनभिव्यक्तमेवास्ताम् । (नाट्येन लिखित्वा) शार्ङ्गरव !

103(प्रविश्य) **शिष्यः**—उपाध्याय आज्ञापय ।

104 **चाणक्यः**— वत्स, श्रोत्रियाक्षराणि प्रयत्नलिखितान्यपि नियतमस्फुटानि भवन्ति । तदुच्यतामस्मद्वचनात्सिद्धार्थकः— एभिरक्षरैः केनापि कस्यापि स्वयं वाच्यमित्यदत्तबाह्यनामानं लेखं शकटदासेन लेखयित्वा मामुपतिष्ठस्व । न चाख्येयमस्मै चाणक्यो लेखयतीति ।

105 **शिष्यः**—तथा । (इति निष्क्रान्तः)

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101 Citravarman of Kulūta ; Simhanāda— a lion among men,—king of Malaya ! Puṣkarākṣa of Kās'mir ; Sindhuṣeṇa of Sindhu, by whom the greatness of (his) enemies has been cut down ; and the fifth in this (group), the overlord of Pārasikas, Megha by name, who has a very vast force of cavalry ;— I will write down the names of these now, surely ; let Citragupta wipe them off (from his register). [20]

102 *(Reflecting)* Or, I do not write (the names); let the whole thing remain obscure . *(Acting writing)* S'ārṅgarava !

103 *(Entering)* PUPIL—Command me, Preceptor.

104 CĀṆAKYA–My boy, the characters of a S'rotriya, although written with care, will be invariably illegible. So, let Siddārthaka be told in my name thus–"Having got a letter written by S'akaṭadāsa in these words, with no name given on the outside as this has to be read out personally by some one to some one else, come to me. It shonld not be given out to him that Cāṇakya is getting this written:"

105 PUPIL—Yes. *(Exit)*

106 चाणक्यः—(स्वगतम्) हन्त जितो मलयकेतुः ।

107 (प्रविश्य लेखहस्तः) सिद्धार्थकः— जयत्वार्यः । अयं स शकटदासेन लिखितो लेखः । [जेदु अज्जो । अअं सो सअडदासेण लिहिदो लेहो]

108 चाणक्यः— (गृहीत्वा) अहो दर्शनीयान्यक्षराणि ! (अनुवाच्य) भद्र, अनया मुद्रया मुद्रयैनम् ।

109 सिद्धार्थकः—(तथा कृत्वा) आर्य अयं मुद्रितो लेखः । किमपरमनुष्ठीयताम् [अज्ज अअं मुद्दिदो लेहो । किमवरं अणुचिट्ठीअदु]

110 चाणक्यः – भद्र कस्मिंश्चिदाप्तजनानुष्ठेये कर्मणि त्वां व्यापारयितुमिच्छामि

111 सिद्धार्थकः —(सहर्षम्) आर्य, अनुगृहीतोऽस्मि । आज्ञापयत्वार्यः किं दासजनेनार्यस्यानुष्ठातव्यम् । [अज्ज अणुग्गहिदोह्मि । आणवेदु अज्जो । किं इमिणा दासजणेण अज्जस्स अणुचिट्ठिदव्वं]

112 चाणक्यः – प्रथमं तावद्वध्यस्थानं गत्वा घातकाः सरोषदक्षिणाक्षिसंकोच-संज्ञां ग्राहयितव्याः; ततस्तेषु गृहीतसंज्ञेषु भयापदेशादितस्ततः प्रद्रुतेषु शकटदासो वध्यस्थानादपनीय राक्षसं प्रापयितव्यः । तस्माच्च सुहृत्प्राणपरिरक्षणपरितुष्टात्पारि-

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106 CĀṆAKYA—(*To himself*) Ah ! Malayaketu is conquered !

107 (*Entering letter in hand*) SIDDHĀRTHAKA—Victory to the Revered One ! Here is that letter written out by S'akaṭadāsa

108 CĀṆAKYA—(*Taking it*) Oh, how lovely are the characters! (*Having read it*) Good man, seal this with this seal.

109 SIDDHĀRTHAKA—(*Having done so*) Revered Sir, here is the letter sealed. What else has to be done?

110 CĀṆAKYA—Good man, I wish to employ you in a certain task that has to be done (only) by a trusted person.

111 SIDDHĀRTHAKA–(*With joy*) Revered Sir, I am favoured. Let your reverence command that which this slave shall do.

112 CĀṆAKYA—First of all, going to the place of execution, the executioners are to be taught the meaning of the signal of contracting the right eye in anger. Then, when they, understanding the signal, have fled away hither and thither under the pretext of fear, S'akaṭadāsa must be removed

तोषिकं ग्राह्यम् । राक्षस एव कंचित्कालं सेवितव्यः । ततः प्रात्यासन्नेषु परेषु प्रयोजनमिदमनुष्ठेयम् । (कर्णे) एवमेवम् ।

113 **सिद्धार्थकः**—यदार्य आज्ञापयति । [जं अज्जो आणवेदि]

114 **चाणक्यः**—शार्ङ्गरव, शार्ङ्गरव !

115(प्रविश्य) **शिष्यः**—उपाध्याय आज्ञापय ।

116 **चाणक्यः**—उच्यतामस्मद्वचनात्कालपाशिको दण्डपाशिको यथा वृषलः समाज्ञापयति—य एष क्षपणको जीवसिद्धिर्नाम राक्षसप्रयुक्तो विषकन्यया पर्वतकं घातितवान्, स एनमेव दोषं प्रख्याप्य सनिकारं नगरान्निर्वास्यतामिति ।

117 **शिष्यः**—तथा । (इति परिक्रामति)

118 **चाणक्यः**–वत्स, तिष्ठ तिष्ठ । योऽयमपरः कायस्थः शकटदासो नाम राक्षसप्रयुक्तो नित्यमस्मच्छरीरमभिद्रोग्धुमिह प्रयतते स चाप्येनं दोषं प्रख्याप्य

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from the place of execution and taken to Rākṣasa. And from him highly pleased at the saving of a friend's life, reward should be accepted (by you). For some time, you must serve Rākṣasa himself. Then, when the enemies have come close (to us), this object must be achieved by you. (*whispers in his ear*) Thus, thus.

113 SIDDHĀRTHAKA—As your Reverence commands.

114 CĀṆAKYA—S'ārṅgarava ! S'ārṅgarava !

115 *(Entering)* PUPIL—Preceptor, command me.

116 CĀṆAKYA—Say in my name to Kālapās'ika, the police officer, that Vṛṣala commands (him) thus–'This Kṣapaṇaka (friar) by name Jivasiddhi, who, employed by Rākṣasa, has killed Parvataka by means of a poison-girl, be expelled with disgrace from the city, after proclaiming in public this very crime (of his).

117 PUPIL—Yes. (*Moves*)

118 CĀṆAKYA—Stay, my boy, stay. And this other man, a Kāyastha known as S'akaṭadāsa, who too employed by Rākṣasa, constantly attempts to harm my person, be impaled on the stake, after proclaiming in public this very

शूलमारोप्यतां ; गृहजनश्चास्य बन्धनागारं प्रवेश्यतामिति ।

119 **शिष्यः —** तथा । (इति निष्क्रान्तः)

120 **चाणक्यः —** (चिन्तां नाटयति । आत्मगतम्) अपि नाम दुरात्मा राक्षसो गृह्येत !

121 **सिद्धार्थकः —** आर्य, गृहीतः । [अज्ज गहीदो]

122 **चाणक्यः —** (सहर्षमात्मगतम्) हन्त गृहीतो राक्षसः । (प्रकाशम्) भद्र, कोऽयं गृहीतः ?

123 **सिद्धार्थकः —** आर्यसंदेशः । तस्माद्गमिष्यामि कार्यसिद्ध्यै । [अज्जसंदेसो । ता गमिस्सं कज्जसिद्धीए]

124 **चाणक्यः** – (साङ्गुलिमुद्रं लेखमर्पयित्वा) गम्यताम् । अस्तु ते कार्यसिद्धिः

125 **सिद्धार्थकः —** तथा । [तह] (इति निष्क्रान्तः)

126 (प्रविश्य) **शिष्यः —** उपाध्याय कालपाशिको दण्डपाशिक उपाध्यायं विज्ञापयति । इदमनुष्ठीयते देवस्य चन्द्रगुप्तस्य शासनमिति ।

127 **चाणक्यः**-शोभनम् । वत्स, मणिकारश्रेष्ठिनं चन्दनदासमिदानीं द्रष्टुमिच्छामि

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crime, and the members of his household be put into prison.

119 PUPIL—Yes. *(Exit)*

120 CĀṆAKYA— *(Gesticulates anxiety. To himself)* Would that wicked Rākṣasa be caught at all!

121 SIDDHĀRTHAKA—Caught, Revered Sir.

122 CĀṆAKYA–*(Joyfully, to himself)* Ah, Rākṣasa is caught! *(Aloud)* Good man, who is this that is caught?

123 SIDDHĀRTHAKA— Your Reverence's message. So, I go for the accomplishment of the task.

124 CĀṆAKYA—*(Handing over to him the letter with the signet ring)* You may go. May success attend you in your task!

125 SIDDHĀRTHAKA— So be it. *(Exit)*

126 *(Entering)* PUPIL— Preceptor, Kālapāśika, the police officer, submits to the preceptor— 'The command of His Majesty Candragupta is being carried out, now.'

127 CĀṆAKYA— Very well, my boy, I wish now to see the Jeweller-banker Candanadāsa.

128 **शिष्यः** — तथा। (इति निष्क्रम्य चन्दनदासेन सह प्रविश्य) इत इतः श्रेष्ठिन्।

129 **चन्दनदासः** — (स्वगतम्)

चाणक्येनाकरुणेन सहसा शब्दायितस्यापि जनस्य।
निर्दोषस्यापि शङ्का; किं पुनर्मम जातदोषस्य ॥ २१ ॥

[चाणक्कम्मि अकरुणे सहसा सद्दाविदस्स वि जणस्स।
णिद्दोसस्स वि सङ्का किं उण मह जाददोसस्स ॥]

130 तस्माद्भणिता मया धनसेनप्रमुखा निजनिवेशसंस्थिताः— कदापि चाणक्यहतको गेहं मे विचाययति। तस्मादवहिता निर्वहत भर्तुरमात्यराक्षसस्य गृहजनम्। मम तावद्यद्भवति तद्भवत्विति। [ता भणिदा मए धणसेणप्पमुहा णिअणिवेससण्ठिदा कदावि चाणक्कहदओ गेहं मे विचिण्णावेदि। ता अवहिदा णिव्वहेह भट्टिणो अमच्चरक्खसस्स घरअणं। मह दाव जं होदि तं होदु त्ति]

131 **शिष्यः** — भोः श्रेष्ठिन्, इत इतः।

132 **चन्दनदासः** — अयमागच्छामि। [अअमाअच्छामि] (उभौ परिक्रामतः)

133 **शिष्यः** — (उपसृत्य) उपाध्याय अयं श्रेष्ठी चन्दनदासः।

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128 PUPIL—So be it. *(Exit and re-enter with Candanadāsa)* This way, this way, jeweller.

129 CANDANADĀSA—*(To himself)* Apprehension arises even in an innocent person (when he is) unexpectedly summoned by Cāṇakya who is pitiless; what then in me, a guilty person ! [21]

130 So, Dhanasēna and others living in my house have been told by me thus–'The accursed Cāṇakya may, at any moment, get my house searched. Therefore, remove with care the members of the household of minister Rākṣasa, (my) master. As for me, come what may.'

131 PUPIL—O Jeweller, this way, this way.

132 CANDANADĀSA— Here I come. *(Both walk along)*

133 PUPIL—*(Going near)* Preceptor, this is the jeweller Candanadāsa.

134 **चन्दनदासः** — जयत्वार्यः । [जेदु अज्जो]

135 **चाणक्यः** – (नाट्येनावलोक्य) श्रेष्ठिन् स्वागतम् इदमासनम् आस्यताम् ।

136 **चन्दनदासः** — (प्रणम्य) किं न जानात्यार्यः यथानुचित उपचारो हृदयस्य परिभवादपि महद्दुःखमुत्पादयति। तस्मादिहैवोचितायां भूमावुपविशामि । [किं ण जाणादि अज्जो जह अनुचिदो उवआरो हिअअस्स परिहवादोवि महन्तं दुःखमुप्पादेदि । ता इह जेव्व उचिदाए भूमीए उवविसामि]

137 **चाणक्यः** – भोः श्रेष्ठिन्, मा मैवम् । संभावितमेवेदमस्मद्विधैः भवतः। तदुपविश्यतामासन एव ।

138 **चन्दनदासः** — (स्वगतम्) उपक्षिप्तमनेन दुष्टेन किमपि । (प्रकाशम्) यदार्य आज्ञापयति । [उवक्खित्तमणेण दुट्ठेण किंवि ।... जं अज्जो आणवेदि] (इत्युपविशति)

139 **चाणक्यः**–भोश्श्रेष्ठिन् चन्दनदास, अपि प्रचीयन्ते संव्यवहाराणां वृद्धिलाभाः

140 **चन्दनदासः** —(स्वगतम्) अत्यादरः शङ्कनीयः। (प्रकाशम्) अथ किम् । आर्यस्य प्रसादेनाखण्डिता मे वणिज्या । [अच्चादरो संकणीओ।...

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134 CANDANADĀSA—Victory to the Revered One!

135 CĀṆAKYA—*(Seeing gesticulatingly)* Welcome, Jeweller, Please be seated on this seat.

136 CANDANADĀSA— *(Saluting)* Does not your Reverence know that undue courtesy causes greater pain to the heart than even an insult ? So, I will sit here on the ground itself which is proper (for me).

137 CĀṆAKYA—O Jeweller, no; not so. This is just ordinary courtesy to you (*or* what is expected of you) by persons like us. So, be seated on the seat itself.

138 CANDANADĀSA–Something is insinuated by this villain. *(Aloud)* As the Revered one Commands. *(Sits)*

139 CĀṆAKYA— O Jeweller Candanadāsa, Are the interests and profits relating to mercantile transactions accruing well ?

140 CANDANADĀSA—*(To himself)* Too much of courtesy is to be suspected. *(Aloud)* Yes ; by the favour of the Revered

अह इं । अज्जस्स प्पसाएण अखण्डिदा मे वणिज्जा]

141 **चाणक्यः**—न खलु चन्द्रगुप्तदोषा अतिक्रान्तपार्थिवगुणानधुना स्मारयन्ति प्रकृतीः ।

142 **चन्दनदासः** — (कर्णौ पिधाय) शान्तं पापम् । [सन्तं पावं]

ननु शरत्पौर्णमासीसमुद्गतेनेव पूर्णचन्द्रेण ।
देवेन चन्द्रश्रियाधिकं नन्दन्ति प्रकृतयः ॥ २१ अ ॥
[णं सरअपुण्णमासीसमुग्गएण विअ पुण्णचन्देण ।
देवेण चन्दसिरिणा अहिअं णन्दन्ति पकिदीओ ॥]

143 **चाणक्यः** —भोः श्रेष्ठिन्, यद्येवं प्रीताभ्यः प्रकृतिभ्यः प्रतिप्रियमिच्छन्ति राजानः ।

144 **चन्दनदासः** — आज्ञापयत्वार्यः किं कियदस्माज्जनादिष्यत इति । [आणवेदु अज्जो किं कित्तिअं इमादो जणादो इच्छीअदि त्ति]

145 **चाणक्यः** — भोः श्रेष्ठिन् चन्द्रगुप्तराज्यमिदं न नन्दराज्यम् । यतो नन्दस्यैवार्थरुचेरर्थसंबन्धः प्रीतिमुत्पादयति । चन्द्रगुप्तस्य तु भवतामपरिक्लेश एव ।

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one, my trade is unimpaired.

141 CĀṆAKYA— Do not the lapses of Candragupta indeed remind now the subjects of the virtues of the late kings ?

142 CANDANADĀSA— *(Closing both his ears)* Away with the sinful thought !

The subjects are the better delighted with Candras'rī, as with the full-moon risen up in an autumnal night. [21a]

143 CĀṆAKYA— If so, O Jeweller, the kings expect gratification in return from the gratified subjects.

144 CANDANADĀSA—Let your Reverence command ; what and how much (of it) is expected of this person.

145 CĀṆAKYA— O Jeweller, this is the regime of Candragupta and not Nanda's regime. For, monetary relations alone would cause gratification to Nanda fond of money ; but only the absence of distress to you (people), would to Candragupta.

146 **चन्दनदासः**–(सहर्षम्) आर्य अनुगृहीतोऽस्मि। [अज्ज अणुग्गहीदोम्हि]

147 **चाणक्यः** — भोः श्रेष्ठिन् स चापरिक्लेशः कथमाविर्भवतीति ननु भवता प्रष्टव्याः स्मः ?

148 **चन्दनदासः** — आज्ञापयत्वार्यः। [आणवेदु अज्जो]

149 **चाणक्यः** — संक्षेपतो राजन्यविरुद्धाभिर्वृत्तिभिः।

150 **चन्दनदासः** — आर्य कः पुनरधन्यो राज्ञा विरुद्ध इति आर्येणावगम्यते ? [अज्ज को उण अधण्णो रण्णा विरुद्धो त्ति अज्जेण अवगच्छीअदि]

151 **चाणक्यः** — भवानेव तावत्प्रथमम्।

152 **चन्दनदासः** –(कर्णौ पिधाय) शान्तं पापं शान्तं पापम्। कीदृशस्तृणानामग्निना सह विरोधः! [सन्तं पावं सन्तं पावं। कीदिसो तिणाणं अग्गिणा सह विरोहो

153 **चाणक्यः** — अयमीदृशो विरोधः। यत्त्वमद्यापि राजापथ्यकारिणोऽमात्यराक्षसस्य गृहजनं स्वगृहे रक्षसि।

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146 CANDANADĀSA— *(with joy)* Revered sir, I am obliged to you.

147 CĀṆAKYA—And O jeweller, it should have been asked of me as to how that absence of would come up.

148 CANDANADĀSA—Let the Revered one command,

149 CĀṆAKYA—In brief, only such activities as are not hostile to the king must be entered into.

150 CANDANADĀSA—Revered Sir, who is that unfortunate person that is deemed by your Reverence as hostile to the king ?

151 CĀṆAKYA—You yourself to start with.

152 CANDANADĀSA–*(Closing both his ears)* Away with the sinful thought! God forbid! What sort of hostility (can there be) of straws with fire ?

153 CĀṆAKYA—Of this sort is this hostility– that you are even now sheltering in your house the members of the family of minister Rākṣasa who is acting harmingly towards the king.

154 **चन्दनदासः** — आर्य अलीकमेतत्केनाप्यनभिज्ञेन आर्यस्य निवेदितम्। [अज्ज अलिअं एदं केणावि अणभिण्णेण अज्जस्स णिवेदिदं]

155 **चाणक्यः** – भोः श्रेष्ठिन्, अलमाशङ्कया। भीताः पूर्वराजपुरुषाः पौराणामनिच्छतामपि गृहेषु गृहजनं निक्षिप्य देशान्तरं व्रजन्ति। ततस्तत्प्रच्छादनं दोषमुत्पादयति।

156 **चन्दनदासः** — एवं न्विदम्। तस्मिन् संभ्रम आसीदस्मद्गृहेऽमात्यराक्षसस्य गृहजन इति। [एव्वं ण्णेदं। तस्सिं संभमे आसि अह्मघरे अमच्चरक्खसस्स घरअणो त्ति]

157 **चाणक्यः** — पूर्वमलीकमिदानीमासीदिति परस्परविरोधिनी वचने।

158 **चन्दनदासः**— एतावदेवास्ति मे वाक्छलम्। [एत्तिअं जेव्व अत्थि मे वाआच्छलम्]

159 **चाणक्यः** — भोः श्रेष्ठिन्, चन्द्रगुप्ते राजन्यपरिग्रहश्छलानाम्। तत्समर्पय राक्षसस्य गृहजनम्। अच्छलं भवतु भवतः।

160 **चन्दनदासः** — आर्य ननु विज्ञापयामि आसीदस्मद्गृहे अमात्यराक्षसस्य

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154 CANDANADĀSA—Revered Sir, this untruth must have been reported to your Reverence by some one not aware of facts.

155 CĀṆAKYA–O Jeweller, away with apprehension. Officials of the former king, being afraid, go away to other countries, having left the members of their household in the houses of even unwilling citizens. The concealment of it afterwards becomes a crime.

156 CANDANADĀSA—Thus it is in fact, that at that time the members of minister Rākṣasa's household were in my house.

157 CĀṆAKYA— At first 'Untruth', now 'were,'— these are statements conflicting with one another.

158 CANDANADĀSA— So far only is my verbal fraud.

159 CĀṆAKYA— O Jeweller, while Candragupta is the king, no adoption of fraud. So deliver the members of the family of Rākṣasa. Let there be no fraud on your part.

160 CANDANADĀSA—Revered Sir, I have been submitting to

गृहजन इति। [अज्ज णं विण्णवेमि आसि अह्मघरे अमच्चरक्खसस्स घरअणो त्ति]

161 **चाणक्यः** — अथेदानीं क्व गतः ?

162 **चन्दनदासः** — न जानामि। [ण जाणामि]

163 **चाणक्यः** — (स्मितं कृत्वा) कथं न ज्ञायते नाम। भोः श्रेष्ठिन्, शिरसि भयमतिदूरे तत्प्रतीकारः।

164 [**चन्दनदासः** — (स्वगतम्)

उपरि घनं घनरटितं दूरे दयिता किमेतदापतितम् ?
हिमवति दिव्यौषधयः शीर्षे सर्पः समाविष्टः ॥ २१ ब ॥]

165 **चाणक्यः** —अन्यच्च नन्दमिव विष्णुगुप्तः...(इत्यर्धोक्ते लज्जां नाटयित्वा) चन्द्रगुप्तममात्यराक्षसः समुच्छेत्स्यतीति मा मैवं मंस्थाः। पश्य

166 **विक्रान्तैर्नयशालिभिः सुसचिवैः श्रीवक्रनासादिभिः**
नन्दे जीवति या तदा न गमिता स्थैर्यं चलन्ती मुहुः।
तामेकत्वमुपागतां द्युतिमिव प्रह्लादयन्तीं जगत्
कश्चन्द्रादिव चन्द्रगुप्तनृपतेः कर्तुं व्यवस्येत्पृथक् ॥ २२ ॥

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you that the members of minister Rākṣasa's household were in my house.

161 CĀṆAKYA—Then, where have they gone now?

162 CANDANADĀSA—I do not know.

163 CĀṆAKYA— *(Smiling)* Hallo ! Not known indeed ! O jeweller, The danger is over-head and its remedy is far away

164 [CANDANADĀSA— *(To himself)* What is this that has befallen me ? Above is the deep rumbling of the clouds, but the beloved is far away. The divine herbs are on the Himalayas,but the serpent has come upon the head.] [21b]

165 CĀṆAKYA— And further;–as Viṣṇugupta did Nanda, *(Gesticulating bashfulness at this half-utterence)* so will minister Rākṣasa extirpate Candragupta,— don't think so. Mark—

166 That constantly unsteady Sovereign power– which could not be made steady while Nanda was alive, even by such eminent ministers as Vakranāsa and others, who were

अपि च —(आस्वादितद्विरदशोणितशोणशोभाम् इति १–८ पूर्वोक्तं पठति)

167 **चन्दनदासः** — (स्वगतम्) फलेन संवादितमस्य विकत्थितम् । [फलेन संवादिदं से विकत्थिदम्] (नेपथ्ये कलकलः)

168 **चाणक्यः** — शार्ङ्गरव, ज्ञायतां किमेतत् ।

169 **शिष्यः** — तथा। (इति निष्क्रम्य पुनः प्रविश्य) उपाध्याय एष देवस्य चन्द्रगुप्तस्याज्ञया राजापथ्यकारी क्षपणको जीवसिद्धिः सनिकारं नगरान्निर्वास्यते ।

170 **चाणक्यः** —क्षपणकः । अहह! अथवा, अनुभवतु राजापथ्यकारित्वस्य फलम् । भोः श्रेष्ठिन् चन्दनदास, एवमयमपथ्यकारिषु तीक्ष्णदण्डो राजा । तत् क्रियतां पथ्यं सुहृद्वचः । समर्प्यतां राक्षसगृहजनः । अनुभूयतां चिरं विचित्रो राजप्रसादः ।

171 **चन्दनदासः** —नास्ति मे गेहेऽमात्यगृहजनः । [णत्थि मे गेहे अमच्च-

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valiant and diplomatic,–has now been consolidated and is greatly delighting the world ; who would attempt to separate from king Candragupta such sovereignty, as from the moon the moonlight ? [22]

Moreover— *(Repeats 1 8 —"Who is it that wishes to ...etc.")*

167 CANDANADĀSA— *(To himself)* His brag is in harmony with the result. *(Hubbub behind the curtain)*

168 CĀṆAKYA—Śārṅgarava, find out what this is.

169 PUPIL— Yes. *(Exit and re-enter)* Preceptor, it is the mendicant Jivasiddhi, the doer of something to harm the king, who is now being expelled with disgrace from the city by the command of the king.

170 CĀṆAKYA—The mendicant! Pity ! Or let him suffer the consequence of being the worker of harm to the king. O Jeweller Candanadāsa, thus the king inflicts severe punishments upon those who do (him) harm. So let the wholesome advice of a friend be put into action. Let the members of the household of Rākṣasa be delivered up; and let the manifold royal favour be enjoyed!

171 CANDANADĀSA—The members of the minister's house-

घरअणो] (नेपथ्ये पुनः कलकलः)

172 **चाणक्यः** —शार्ङ्गरव, ज्ञायतां किमेतत् ।

173 **शिष्यः** —तथा । (इति निष्क्रम्य पुनः प्रविश्य) उपाध्याय, अयमपि राजापथ्यकार्येव कायस्थः शकटदासः शूलमारोपयितुं नीयते ।

174 **चाणक्यः** —स्वकर्मफलमनुभवतु । भोः श्रेष्ठिन् , एवमयं राजापथ्यकारिषु तीक्ष्णदण्डो राजा ; न मर्षयिष्यति राक्षसकलत्रप्रच्छादनं भवतः । तद्रक्ष परकलत्रेणात्मनः कलत्रं जीवितं च ।

175 **चन्दनदासः** — आर्य, किं मे भयं दर्शयसि ? सन्तमपि गेहेऽमात्यराक्षसस्य गृहजनं न समर्पयामि ; किं पुनरसन्तम् । [अज्ज किं मे भअं दावेसि । सन्तं वि गेहे अमच्चरक्खसस्स घरअणं ण समप्पेमि; किं उण असन्तं]

176 **चाणक्यः** —चन्दनदास, एष ते निश्चयः ?

177 **चन्दनदासः** — बाढम् । एष मे निश्चयः । [बाढं । एसो मे णिच्चओ]

178 **चाणक्यः** — (स्वगतम्) साधु, चन्दनदास, साधु !

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hold are not in my house, *(Hubbub again behind the curtain)*

172 CĀṆAKYA— S'arṅgarava, find out what this is.

173 PUPIL— Yes *(Exit and re-enter)* Preceptor, this also is the doer of harm to the king, S'akaṭadāsa the Kāyastha, being taken to be hanged on the stake,

174 CĀṆAKYA— Let him reap the fruits of his deeds ! O Jeweller, thus this king, who inflicts severe punishments on persons harming him, will not brook your hiding the wife of Rākṣasā. So, with the wife of another, save your own wife and life.

175 CANDANADĀSA— Revered sir, why do you threaten me ? I am not going to give up the members of the household of minister Rākṣasa even if they are in my house ; what then, when they are not ?

176 CĀṆAKYA– Candanadāsa, is this your resolve ?

177 CANDANADĀSA— Yes ; this is my resolve.

178 CĀṆAKYA—*(To himself)* Bravo, Candanadāsa, bravo !

सुलभेष्वर्थलाभेषु परसंवेदने जनः ।
क इदं दुष्करं कुर्यादिदानीं शिबिना विना ॥ २३ ॥

(प्रकाशम्) चन्दनदास, एष ते निश्चयः ?

179 चन्दनदासः — बाढम् । [बाढम्]

180 चाणक्यः–(सक्रोधम्) दुरात्मन् दुष्टवणिक्, अनुभूयतां तर्हि नरपतिक्रोधः

181 चन्दनदासः — सज्जोऽस्मि । अनुतिष्ठत्वार्य आत्मनोऽधिकारसदृशम् । [सज्जोम्हि । अणुचिट्ठदु अज्जो अत्तणो अहिआरसरिसं]

182 चाणक्यः — शार्ङ्गरव, उच्यतामस्मद्वचनात्कालपाशिको दण्डपाशिकः शीघ्रमयं दुष्टवणिक् निगृह्यताम् । अथवा तिष्ठतु । उच्यतां दुर्गपालो विजयपालः । गृहीतसारमेनं सपुत्रकलत्रं संयम्य तावद्रक्ष यावन्मया वृषलाय कथ्यते । वृषल एवास्य प्राणहरं दण्डमाज्ञापयिष्यति ।

183 शिष्यः — यदाज्ञापयत्युपाध्यायः । श्रेष्ठिन्, इत इतः ।

When gains of wealth are easy to get by (causing) distress to others, who, other than S'ibi, would do this impossible thing, at the present age? [23]

(Aloud) Candanadāsa, is this your resolve?

179 CANDANADĀSA— Yes.

180 CĀṆAKYA—*(Angrily)* You villain, you wicked merchant, suffer then the wrath of the king.

181 CANDANADĀSA— I am ready. Let the Revered one act as befits his office.

182 CĀṆAKYA–S'arṅgarava, let the police officer Kālapās'ika be directed in our name that this wicked merchant be punished soon. Or, let this wait. Let Vijayapāla the governor of the fort be directed thus—"Having put him in chains together with his wife and children, his property being confiscated, guard him until report is made by me to Vṛṣala. Vṛṣala will personally pronounce the sentence of death for him."

183 PUPIL—As the Preceptor commands. O Jeweller, this way, this way.

184 **चन्दनदासः**—आर्य, अयमागच्छामि। (स्वगतम्) दिष्ट्या मित्रकार्येण मे विनाशो न पुरुषदोषेण। [अज्ज अअमाअच्छामि।... दिट्ठिआ मित्तकज्जेण मे विणासो ण पुरिसदोसेण] (परिक्रम्य शिष्येण सह निष्क्रान्तः)

185 **चाणक्यः**—(सहर्षम्) हन्त, लब्ध इदानीं राक्षसः! कुतः—

त्यजत्यप्रियवत्प्राणान्यथा तस्यायमापदि।
तथैवास्यापदि प्राणा नूनं तस्यापि न प्रियाः॥ २४॥

(नेपथ्ये कलकलः)

186 (प्रविश्य) **शिष्यः**—उपाध्याय, एष खलु शकटदासं वध्यमानं वध्यभूमेरादाय समपक्रान्तः सिद्धार्थकः!

187 **चाणक्यः**—(स्वगतम्) साधु! सिद्धार्थक, कृतः कार्यारम्भः। (प्रकाशम्) प्रसह्य किमपक्रान्तः? (सक्रोधम्) वत्स, उच्यतां भागुरायणो यथा त्वरितं संभावयेति।

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184 CANDANADĀSA—Revered sir, here I take leave. *(To himself)* Fortunately, my death is on account of my duty towards a friend and not on account of human failings. *(Moving along, exit with the pupil)*

185 CĀṆAKYA—*(With joy)* Ah! Secured now is Rākṣasa! For

Just as this man (Candanadāsa) is giving up his life as if it were not a dear thing, in his (Rākṣasa's) calamity,—so also in the distress of this one, surely life will not be dear to him (Rākṣasa) also. [24]

(Hubbub behind the curtain)

186 *(Entering)* PUPIL—Preceptor, here has Siddhārthaka escaped, indeed, taking away from the place of execution S'akaṭadāsa, who was about to be executed!

187 CĀṆAKYA—*(To himself)* Good, Siddharthaka! The commencement of the task is made! *(Aloud)* Has he been moved away by force? *(Angrily)* My boy, tell Bhāgurāyaṇa to arrange matters soon.

188 (निष्क्रम्य पुनः प्रविश्य) शिष्यः —(सविषादम्) उपाध्याय, हा धिक्! कष्टमपक्रान्तो भागुरायणोऽपि।

189 चाणक्यः — (स्वगतम्) व्रजतु कार्यसिद्धये। (प्रकाशम्। सक्रोधम्) वत्स, उच्यन्तामस्मद्वचनाद्भद्रभट-पुरुषदत्त-डिङ्गरात-बलगुप्त-राजसेन-रोहिताक्ष-विजयवर्माणः, शीघ्रमनुसृत्य गृह्यतां दुरात्मा भागुरायण इति।

190 शिष्यः – तथा। (निष्क्रम्य पुनः प्रविश्य सविषादम्) हा धिक्! कष्टं सर्वमेव तन्त्रमाकुलीभूतम्। तेऽपि खलु भद्रभटप्रभृतयः प्रथमतरमुषस्येवापक्रान्ताः।

191 चाणक्यः — (स्वगतम्) सर्वेषामेव शिवाः पन्थानः सन्तु। (प्रकाशम्) वत्स, अलं विषादेन। पश्य

192 **ये याताः किमपि प्रधार्य हृदये पूर्वं गता एव ते**
ये तिष्ठन्ति भवन्तु तेऽपि गमने कामं प्रकामोद्यमाः।
एका केवलमेव साधनविधौ सेनाशतेभ्योऽधिका
नन्दोन्मूलनदृष्टवीर्यमहिमा बुद्धिस्तु मा गान्मम ॥ २५ ॥

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188 PUPIL—*(Exit and re-enter; sorrowfully)* Preceptor, Ah fie! Alas! Bhāgurāyaṇa too has run away.

189 CĀṆAKYA— *(To himself)* Let him go for success in (his) mission. *(Aloud, angrily)* My boy, tell Bhadrabhaṭa, Puruṣa datta, Lingarāta, Balagupta, Rājasena, Rōhitākṣa and Vijayavarman in my name to chase the villain Bhāgurāyaṇa soon and capture him.

190 PUPIL— Yes. *(Exit and re-enter, sorrowfully)* Ah fie! Alas! The whole organization has gone out of order! Those Bhadrabhaṭa and others too have, in fact, gone away much earlier, even at dawn!

191 CĀṆAKYA— *(To himself)* To every one of them, let the journey be safe! *(Aloud)* My boy, away with dejection! See

192 Those who have gone already, cherishing some thing in their mind, are verily gone; those who remain,—let them also be with full preparation to go away at their will. But, let not this one, merely one, intellect of mine forsake me,–

(उत्थाय) एष दुरात्मनो भद्रभटप्रभृतीनाहरामि। (प्रत्यक्षवदाकाशे लक्ष्यं बद्ध्व आत्मगतम्) दुरात्मन् राक्षस, क्वेदानीं गमिष्यसि? एषोऽहमचिराद्भवन्तम्

194 स्वच्छन्दमेकचरमुज्ज्वलदानशक्ति-
मुत्सेकिना मदबलेन विगाह्यमानम्।
बुद्ध्या निगृह्य वृषलस्य कृते क्रियाया-
मारण्यकं गजमिव प्रगुणीकरोमि ॥ २६ ॥

(इति निष्क्रान्ताः सर्वे)

॥ इति मुद्रालाभो नाम प्रथमोऽङ्कः ॥

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the intellect which, in the matter of (serving as) the mean of accomplishing (any political object), is more (efficient than hundreds of armies, and whose greatness of power ha been seen in the extirpation of the Nandas. [25

193 (*Rising up*) Here I will bring back the villains Bhadra bhaṭa and others. (*Fixing his gaze on some mark in the sk as on something visible; to himself*) You vile Rākṣasa, wher will you go now? Now, I will, very soon—

194 ...employ you on duty, for the sake of Vrṣala, afte having subdued you through intellect, –you, acting singly a will, armed with the power (got from making) exceller gifts, and swollen with the boastful strength of pride, jus as I would, after having subdued, set to work a wil elephant which is roaming freely all alone, possessing th power of profuse ichor, and wandering in (its) boastfu pride of infatuation. [26] (*Exeunt Omnes*

End of The First Act

CALLED

THE SIGNET-RING FOUND

॥ अथ द्वितीयोऽङ्कः ॥

(ततः प्रविशति आहितुण्डिकः)

1 आहितुण्डिकः —

जानन्ति तन्त्रयुक्तिं यथास्थितं मण्डलमभिलिखन्ति ।
ये मन्त्ररक्षणपरास्ते सर्पनराधिपावुपचरन्ति ॥ १ ॥
[जाणन्ति तन्तजुत्तिं जहट्ठिअं मण्डलं अहिलिहन्ति ।
जे मन्तरक्खणपरा ते सप्पणराहिवे उवअरन्ति ॥]

2 (आकाशे) आर्य, किं त्वं भणसि, कस्त्वमिति ? आर्य, अहं खल्वाहितुण्डिको जीर्णविषो नाम । किं भणसि अहमप्यहिना खेलितुमिच्छामीति ? अथ कतरां पुनरार्यो वृत्तिमुपजीवति ? किं भणसि, राजकुलसेवकोऽस्मीति ? ननु खेलत्येवार्योऽहिना कथमिव ? अमन्त्रौषधिकुशलो व्यालग्राही प्रमत्तो मतङ्गजारोही लब्धाधिकारो जितकाशी राजसेवक इत्येते त्रयोऽप्यवश्यं विनाशमनुभवन्ति । कथं दृष्टमात्रोऽतिक्रान्त एषः । (पुनराकाशे) आर्य किं त्वं भणसि, किमेतेषु पेटकसमुद्गकेष्विति ?

(*Then enters the Snake-charmer*)

1 SNAKE-CHARMER— Those who know the application of herbs, who draw magic circles, and who are mindful of the observance of spells, — they deal with serpents, which are like kings with whom deal those who know the employment of political schemes, mark accurately the (king's) circle and are mindful of preserving the secrecy of counsels. [1]

2 (*Looking up in the sky*) Sir, do you ask—'who are you?' Sir, it is, indeed, I, the snake-chamer named Jirṇaviṣa. Do you say—'I also wish to play with the snake'? What then, is the profession by which you live? Do you say—'I am a palace-servant'? Well then, you are indeed playing with a snake. How?— A snake charmer not proficient in spells and herbs, an elephant-rider under intoxication, and a king's servant who has gained power and brags of his success,—these three will necessarily suffer ruin. How is it, he has gone away as soon as he was seen! (*Again looking at*

आर्य, जीविकायाः संपादकाः सर्पाः। किं भणसि प्रेक्षितुमिच्छामीति ? प्रसीदत्वार्
अस्थानं खल्वेतत्। तद्यदि कौतूहलम् एह्येतस्मिन्नावासे दर्शयामि। किं भणि
एतत् खलु भर्तुरमात्यराक्षसस्य गृहं नास्त्यस्मादृशानामिह प्रवेश इति। तेन
गच्छत्वार्यः। मम पुनर्जीविकायाः प्रसादेनास्त्यत्र प्रवेशः। कथमेषोऽप्यतिक्रान्तः
[अज्ज किं तुमं भणासि को तुमं त्ति अज्ज अहं खु आहितुण्डिओ जिण्णविसो णाम
किं भणासि। अहं वि अहिणा खेलिदुं इच्छामि त्ति। अह कदरं उण अज्जो वि
उवजीवदि। किं भणासि राअउलसेवकोह्मि त्ति। णं खेलदि एव्व अज्जो अहिणा
कहं विअ। अमन्तोसहिकुसलो वालग्गाही पमत्तो मतङ्गआरोहि लद्धाहिआ
जिदकासी राअसेवओ त्ति एदे तिण्णि वि अवस्सं विणासमणुहोन्ति। कहं दिट्ठ
मेत्तो अदिक्कन्तो एसो।... अज्ज किं तुमं भणासि किं एदेसु पेडअसमुग्गएसु त्ति
अज्ज जीविआए संपादआ सप्पा। किं भणासि पेक्खिदुमिच्छामि त्ति। पसीद
अज्जो। अट्ठाणं खु एदं। ता जइ कोदूहलं एहि एदस्सिं आवासे दंसेमि। किं भणा
एदं खु भट्ठिणो अमच्चरक्खसस्स गेहं णत्थि अम्हारिसाणं इह पवेसो त्ति। तेण
गच्छदु अज्जो। मम उण जीविआए पसादेन अत्थि एत्थ पवेसो। कदं एसोवि
अतिक्कन्तो]

[8] (स्वगतम् संस्कृतमाश्रित्य) अहो आश्चर्यम्। चाणक्यमतिपरिगृहीतं चन्द्र
गुप्तमवलोक्य विफलमिव राक्षसप्रयत्नमवगच्छामि। राक्षसमतिपरिगृहीतं मलय

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the sky) Sir, do you ask what (there is) in these covere baskets ? Sir, (there are) serpents,– the means of earnin (my) livelihood. Do you say–'I wish to see (them)' ? Pardo (me) sir; this is indeed no place (for that). So, if there i curiosity (in you), come along; I will exhibit them in thi house. Do you say,–'this is indeed the house of his Lordshi Minister Rākṣasa; there is no admission for people like us here'? In that case, you may go. As for me, there is admiss-ion by virtue of my profession. How is it, this person also has gone away !

[8] (*To himself, in Sanskrit*) Oh wonder! Having seen Candragupta guarded by the wisdom of Cāṇakya, I consider Rākṣasa's attempt as futile. On seeing Malayakētu guarded

केतुमवलोक्य चलितमिवाधिराज्याच्चन्द्रगुप्तमवगच्छामि । कुतः ।

4 कौटिल्यधीरज्जुनिबद्धमूर्तिं मन्ये स्थिरां मौर्यनृपस्य लक्ष्मीम् ।
उपायहस्तैरपि राक्षसेन निकृष्यमाणामिव लक्षयामि ॥ २ ॥

5 तदेवमनयोर्बुद्धिशालिनोः सुसचिवयोर्विरोधे संशयितेव नन्दकुललक्ष्मीः ।

6 विरुद्धयोर्भृशमिव मन्त्रिमुख्ययो-
र्महावने वनगजयोरिवान्तरे ।
अनिश्चयाद्गजवशयेव भीतया
गतागतैर्ध्रुवमिह खिद्यते श्रिया ॥ ३ ॥

तद्यावदमात्यराक्षसं पश्यामि । (इति परिक्रम्य स्थितः)

7 (ततः प्रविशत्यासनस्थः पुरुषेणानुगम्यमानः सचिन्तो राक्षसः)

8 **राक्षसः** — (सबाष्पम्) कष्टं, भोः कष्टम् !

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by the wisdom of Rākṣasa, I consider Candragupta as though shaken from his paramount position. For—

4 I regard the Sovereignty of the Maurya king unshakable (her) form being firmly held with the cord (in the form) of the talents of Kauṭilya. I also notice her as though being dragged away by Rākṣasa with hands (in the form) of political expedients. [2]

5 Thus, therefore, in the contest between these two efficient ministers of talents, the Sovereignty of the Nanda dynasty appears to be in a state of suspense.

6 Surely the frightened Goddess of Royalty here, appears to be wearied of her to and fro movements due to indecision between the two eminent ministers deadly opposed (to each other); like a frightened female elephant, in a great forest, wearied by her to and fro movements out of indecision between two wild elephants deadly opposed to each other. [3]

I shall now see minister Rākṣasa. *(After moving about, stops)*

7 *(Then enters Rākshasa seated in a thoughtful mood, and waited upon by an attendant)*

8 RĀKṢASA— *(In tears)* Alas ! Oh, alas !

वृष्णीनामिव नीतिविक्रमगुणव्यापारशान्तद्विषां
नन्दानां विपुले कुलेऽकरुणया नीते नियत्या क्षयम् ।
चिन्तावेशसमाकुलेन मनसा रात्रिंदिवं जाग्रतः
सैवेयं मम चित्रकर्मरचना भित्तिं विना वर्तते ॥ ४ ॥ अथवा

9 नेदं विस्मृतभक्तिना न विषयव्यासङ्गरूढात्मना
प्राणप्रच्युतिभीरुणा न च मया नात्मप्रतिष्ठार्थिना ।
अत्यर्थं परदास्यमेत्य निपुणं नीतौ मनो दीयते
देवः स्वर्गगतोऽपि शात्रववधेनाराधितः स्यादिति ॥ ५ ॥

10 (आकाशमवलोकयन्)भगवति कमलालये, भृशमगुणज्ञासि । कुतः —

11 आनन्दहेतुमपि देवमपास्य नन्दं सक्तासि किं कथय वैरिणि मौर्यपुत्रे ।
दानाम्बुराजिरिव गन्धगजस्य नाशे तत्रैव किं न चपले प्रलयं गतासि ॥६

The vast family of the Nandas, with enemies quelled b
the application of the virtues of policy and valour, havin
been led to destructiou by pitiless Fate,— as was that of th
Vrṣṇis, the same wonderful design chalked out by me, keep
ing wakeful day and night with a mind agitated by th
occupation of anxiety, is here without any canvas (lit. wa
to draw it on). [4] Or rather, —

9 By me,—a person, who is not with (his) loyalty (to th
Nandas) forgotten, who is not with a mind firmly set upo
deep attachment to the objects of pleasure, who is no
afraid of the loss of (his own) life, and who is not at a
hankering after personal glory,— attention is now bein
closely and fully devoted to politics, after accepting servi
tude to another, in order that my lord (Nanda), though gon
to heaven, might be served by the destruction of (his
enemies. [5

10 *(Looking up into the sky)* O Goddess Lakṣmī, you ar
absolutely unappreciative of merits. For—

11 Having forsaken His Majesty Nanda, although he wa
the source of (your) delight, why are you attached to thi

अपि च; अनभिजाते !

12 पृथिव्यां किं दग्धाः प्रथितकुलजा भूमिपतयः
पतिं पापे मौर्यं यदसि कुलहीनं वृतवती ।
प्रकृत्या वा काशप्रभवकुसुमप्रान्तचपला
पुरन्ध्रीणां प्रज्ञा पुरुषगुणविज्ञानविमुखी ॥ ७ ॥

13 अयि अविनीते, तदहमाश्रयोन्मूलनेनैव त्वामकामां करोमि । (विचिन्त्य) मया तावत्सुहृत्तमस्य चन्दनदासस्य गृहे गृहजनं निक्षिप्य नगरान्निर्गच्छता न्याय्यमनुष्ठितम् । कुतः । कुसुमपुराभियोगं प्रत्यनुदासीनो राक्षस इति तत्रस्थानामस्माभिः सहैककार्याणां देवपादोपजीविनां नोद्यमः शिथिलीभविष्यति । चन्द्रगुप्तशरीरमभिद्रोग्धुमस्मत्प्रयुक्तानां तीक्ष्णरसदायिनामुपसंग्रहार्थं परकृत्योपजापार्थं च महता कोशसंचयेन स्थापितः शकटदासः । प्रतिक्षणमरातिवृत्तान्तो-

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the Maurya son ?–tell me. O fickle one ! Why did you not go to ruin there alone, like the line of the ichor–fluid at the death of a scent-elephant ? [6]

Moreover, O low-born woman !

12 Are (all) the kings born of illustrious families on the earth reduced to ashes, that you, O sinful one, have chosen the base-born Maurya for your husband ? Perhaps, the mind (*lit.*–sense) of women, which is by nature unsteady like the tip of the flower growing on the *Kāśa*, is averse to the appreciation of the merits of men. [7]

13 O immodest woman ! I shall hence disappoint you by uprooting the very shelter of yours. *(thinking)* For the matter of that, just the right thing has been done by me in quitting the city after leaving my family in the house of Candanadāsa, the best of friends. For, (knowing) that Rākṣasa is not indifferent to making an attack on Kusumapura, the efforts of the adherents of the feet of His Majesty (Nanda), who are staying there and have a common object with us, will not slacken. S'akaṭadāsa has been stationed there with a vast store of funds, in order to maintain the administerers

पलब्धये तत्संहतिभेदनाय च व्यापारिताः सुहृदो जीवसिद्धिप्रभृतयः। तत्किमत्र बहुना—

[14]इष्टात्मजः सपदि सान्वय एव देवः शार्दूलपोतमिव यं परिपोष्य नष्टः।
तस्यैव बुद्धिविशिखेन भिनद्मि मर्म वर्मीभवेद्यदि न दैवमदृश्यरूपम् ॥८॥

(ततः प्रविशति कञ्चुकी)

[15]कञ्चुकी—कामं नन्दमिव प्रमथ्य जरया चाणक्यनीत्या यथा
धर्मो मौर्य इव क्रमेण नगरे नीतः प्रतिष्ठां मयि।
तं संप्रत्युपचीयमानमनु मे लब्धान्तरः सेवया
लोभो राक्षसवज्जयाय यतते जेतुं न शक्नोति च ॥९॥

(परिक्रम्य) अयममात्यराक्षसः। (उपसृत्य) स्वस्ति भवते।

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of poison employed by us to injure Candragupta's person and to convey secret information about the doings of the enemy. Friends such as Jivasiddhi and others have been employed to get news relating to the enemy every moment and to break his solidity. So why say more in this matter—

[14] Unless Fate, with her invisible form, functions as a shield, I shall rend by means of the shaft of my wit, the vitals of that very person, rearing up whom, like a tiger-cub, His Majesty, to whom children were dear, perished all of a sudden, even with the whole family. [8]

(Then enters the Chamberlain of Malayaketu)

[15] CHAMBERLAIN—Piety has been duly implanted in me by oldage after crushing down passion ; just as Maurya was gradually led to permanency in the city by the policy of Cāṇakya after crushing down Nanda. Now having obtained an opportunity through service, my avarice, like Rākṣasa, aiming at it (1. Piety 2. Maurya) which is growing, strives to overstep it, but is unable to succeed, [9]

(Moving about) Here is minister Rākṣasa *(Going near)* Prosperity unto you!

[16] राक्षसः — आर्य जाजले, अभिवादये। प्रियंवदक, आसनमानीयताम्।

[17] प्रियंवदकः — इदमासनम् उपविशतु आर्यः [एदं आसनं। उवविसदु अज्जो]

[18] कञ्चुकी — (उपविश्य) कुमारो मलयकेतुरमात्यं विज्ञापयति। चिरात्प्रभृत्यार्यः परित्यक्तोचितशरीरसंस्कार इति पीड्यते मे हृदयम्। यद्यपि सहसा स्वामिगुणा न शक्यन्ते विस्मर्तुं, तथापि मद्विज्ञापनां मानयितुमर्हत्यार्यः। (इत्याभरणानि प्रदर्श्य) इमान्याभरणानि कुमारेण स्वशरीरादवतार्य प्रेषितानि धारयितुमर्हत्यार्यः।

[19] राक्षसः — आर्य जाजले, विज्ञाप्यतामस्मद्वचनात्कुमारः। विस्मृता एव भवद्गुणपक्षपातेन स्वामिगुणाः। किंतु

[20] न तावन्निर्वीर्यैः परपरिभवाक्रान्तिकृपणैः
वहाम्यङ्गैरेभिः प्रतनुमपि संस्काररचनाम्।
न यावन्निःशेषक्षपितरिपुचक्रस्य निहितं
सुगाङ्गे हेमाङ्कं नृवर तव सिंहासनमिदम्॥ १०॥

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[16] RĀKṢASA—Noble Jājali, I bow to you. Priyaṃvadaka, bring a seat.

[17] PRIYAṂVADAKA— Here is the seat; let the noble one sit down.

[18] CHAMBERLAIN–*(Sitting down)* Prince Malayaketu says courteously to the minister—'My heart grieves that the Noble One has given up proper decorations for the body since a long time. The virtues of the master however cannot be forgotten all at once; still it behoves the noble one to comply with my request.' *(Showing the ornaments)* The Noble one will do well to put on these ornaments which were removed by the prince from his own body and sent (to you).

[19] RĀKṢASA— Noble Jājali, respectfully submit to the prince in my words— 'The virtues of my master have already been forgotten in my liking for your (own) good qualities. But—

[20] I won't wear even the slightest ornament decoration

21 **कञ्चुकी**— अमात्ये नेतरि सुलभमेतत्कुमारस्य । तत्प्रतिमान्यतां कुमारस्य प्रथमः प्रणयः ।

22 **राक्षसः** — आर्य, कुमार इवानतिक्रमणीयवचनो भवानपि । तदनुष्ठीयतां कुमारस्याज्ञा ।

23 **कञ्चुकी** — (नाट्येन भूषणानि परिधाप्य) स्वस्ति भवते। साधयाम्यहम्।

24 **राक्षसः**— आर्य, अभिवादये । (कञ्चुकी निष्क्रान्तः) प्रियंवदक, ज्ञायतां कोऽस्मद्दर्शनार्थी द्वारि तिष्ठतीति ।

25 **प्रियंवदकः**—यदमात्य आज्ञापयति। (इति परिक्रम्य आहितुण्डिकं दृष्ट्वा) आर्य कस्त्वम् ? [जं अमच्चो आणवेदि । ... अज्ज को तुमं]

26 **आहितुण्डिकः** — भद्र, अहं खल्वाहितुण्डिको जीर्णविषो नाम । इच्छाम्यमात्यस्य पुरतः सर्पैः खेलितुम् । [भद्द अहं खु आहितुण्डिओ जिण्णविसो णाम । इच्छामि अमच्चस्स पुरदो सप्पेहिं खेलिदुं]

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on these impotent limbs which are pitiable owing to their being subject to humiliation by enemies, so long as this gold throne, O king, of you with the circle of enemies completely wiped off, is not set up in the Sugāṅga palace. [10]

21 CHAMBERLAIN— The minister being (his) leader, this is easy to accomplish for the prince. So let the first request of the prince be complied with.

22 RĀKṢASA— Worthy sir, you also are, like the prince, one whose words are not to be over-looked. So let the prince's orders be carried out.

23 CHAMBERLAIN–*(Gesticulating the putting on of ornaments)* Prosperity unto you ! I go (now).

24 RĀKṢASA— Sir, I bow to you. *(Exit Chamberlain)* Priyamvadaka, please find out who is standing at the door, desiring an interview with us.

25 PRIYAMVADAKA— As the minister bids. *(Moving about and seeing the Snake-charmer*) Sir, who are you ?

26 SNAKE-CHARMER— Good Sir, I am indeed a snake-charmer named Jīrṇaviṣa. I wish to play with the serpents in the presence of the minister.

[27] **प्रियंवदकः —** तिष्ठ यावदमात्याय निवेदयामि। (राक्षसमुपसृत्य) अमात्य एष खलु सर्पोपजीवीच्छति सर्पं दर्शयितुम्। [चिट्ठ जाव अमचस्स णिवेदेमि।... अमच्च एसो खु सप्पोपजीवी इच्छदि सप्पं दंसेदुं]

[28] **राक्षसः —** (वामाक्षिस्पन्दनं सूचयित्वा आत्मगतम्) कथं प्रथममेव सर्पदर्शनम्! (प्रकाशम्) प्रियंवदक, न नः कौतूहलं सर्पदर्शने; तत्परितोष्य विसर्जयैनम्।

[29] **प्रियंवदकः —** तथा। (इत्याहितुण्डिकमुपसृत्य) आर्य, एष खलु ते दर्शनकार्येणामात्यः प्रसादं करोति। न पुनः सर्पदर्शनेन। [तह। अज्ज एसो खु दे दंसणकज्जेण अमच्चो पसादं करेदि। ण उण सप्पदंसणेण]

[30] **आहितुण्डिकः —** भद्र, विज्ञापयामात्यं न केवलमहं सर्पोपजीवी प्राकृतकविः खल्वहम्। तस्माद्यदि मे दर्शनेनामात्यः प्रसादं न करोति तत एतत्पत्रकं वाचयितुं प्रसीदत्विति। [भद्द, विण्णवेहि अमच्चं ण केवलं अहं सप्पोपजीवी पाउडकवी क्खु अहं। ता जइ मे दंसणेण अमन्चो पसादं ण करेदि तदो एदं पत्तअं वाचेदुं पसीददु त्ति]

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[27] PRIYAMVADAKA— Stay, while I inform the minister. (*Going near Rākshasa*) Minister, here is a snake-charmer who wishes to exhibit his serpents.

[28] RĀKṢASA— (*Indicating the throbbing of the left eye; to himself*) How so! the sight of serpents at the very commencement! (*Aloud*) Priyamvadaka, we feel no interest in seeing serpents; so having gratified him (with a present), dismiss him.

[29] PRIYAMVADAKA–So be it. (*Going near the Snake-charmer*) Sir, here the Minister favours you (with a present) which is the purpose of your exhibition, but not with a look at the serpents.

[30] SNAKE-CHARMER— Gentle sir, submit to the minister that I am not only a snake-charmer, but also a Prakrt poet. So, if the minister does not favour me with an interview, then let him at least read this leaf-let.

[31] प्रियंवदकः — (पत्रं गृहीत्वा राक्षसमुपसृत्य) अमात्य एष खल्वमात्यं विज्ञापयति न केवलमहं सर्पोपजीवी, प्राकृतकविः खल्वहम्। तस्माद्यदि मे अमात्यो दर्शनेन प्रसादं न करोति तत एतदपि तावत्पत्रकं वाचयत्विति। [अमच्च एसो खु अमच्चं विण्णवेदि ण केवलं अहं सप्पोपजीवी पाउडकवी क्खु अहं। ता जइ मे अमच्चो दंसणेण पसादं ण करेदि तदो एदं वि दाव पत्तअं वाचेदु त्ति]

[32] राक्षसः — (पत्रं गृहीत्वा वाचयति)

पीत्वा निरवशेषं कुसुमरसमात्मनः कुशलतया।
यदुद्गिरति भ्रमरोऽन्येषां करोति तत्कार्यम्॥ ११॥
[पाउण निरवसेसं कुसुमरसं अत्तणो कुसलदाए।
जं उग्गिरेइ भमरो अण्णाणं कुणइ तं कज्जं॥]

[33](विचिन्त्य स्वगतम्) अये कुसुमपुरवृत्तान्तज्ञो भवत्प्रणिधिरिति गाथार्थः। कार्यव्यग्रत्वान्मनसः प्रभूतत्वाच्च प्रणिधीनां विस्मृतम्। इदानीं स्मृतिरुपलब्धा। व्यक्तमाहितुण्डिकच्छद्मना विराधगुप्तेनानेन भवितव्यम्। (प्रकाशम्) प्रियंवदक, प्रवेशयैनं; सुकविरेषः श्रोतव्यमस्मात्सुभाषितम्।

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[31] PRIYAMVADAKA— (*Taking the leaf-let and going near Rākshasa*) Minister, he submits to the minister—'I am not merely a snake-charmer, but am a Prakrt Poet too. So, if the minister is not favouring me with an interview, let him at least read this leaflet.'

[32] RĀKṢASA— (*Taking the leaflet, reads*)

That (honey), which the bee disgorges after drinking the juice of flowers (*Kusuma*) completely by his own skill, serves the purpose of others. [11]

[33] (*Thinking, to himself*) Oh, the meaning of the couplet is—'Your spy who knows the news of Kusumapura,' On account of my mind being engrossed in work and also because of the large number of spies employed, this was forgotten. Now (my) memory is recovered. Obviously, this must be Virādhagupta in the guise of a snake-charmer.

34 **प्रियंवदकः** — तथा। (इति आहितुण्डिकमुपसृत्य) उपसर्पत्वार्यः। [उपसप्पदु अज्जो]

35 **आहितुण्डिकः** — (उपसृत्य विलोक्य च स्वगतम् । संस्कृतमाश्रित्य) अयममात्यराक्षसः । स एषः

36 **वामां बाहुलतां निवेश्य शिथिलं कण्ठे विवृत्तानना**
स्कन्धे दक्षिणया बलान्निहितयाप्यङ्के पतन्त्या मुहुः ।
गाढालिङ्गनसङ्गपीडितमुखं यस्योद्यमाशङ्किनी
मौर्यस्योरसि नाधुनापि कुरुते वामेतरं श्रीः स्तनम् ॥ १२ ॥

(प्रकाशम्) जयत्वमात्यः । [जेदु अमच्चो]

37 **राक्षसः** —(विलोक्य) अये विराध...(इत्यर्धोक्ते) ननु प्ररूढश्मश्रुः । प्रियंवदक, भुजंगैरिदानीं विनोदयितव्यम्। तद्विश्रम्यतामितः परिजनेन । त्वमपि स्वाधिकारमशून्यं कुरु ।

(Aloud) Priyamvadaka, bring him in. He is a good poet; I must listen to some good sayings from him.

34 PRIYAMVADAKA— Be it so. *(Going near the snake-charmer)* Sir, you may go near (him).

35 SNAKE-CHARMER–*(Going near and beholding; to himself in Sanskrit)* Here is Minister Rākṣasa ! This is *he*,—

36 Apprehensive of whose activities, the Goddess of Royalty, her face turned aside (to look about),—having placed her left arm loosely on Maurya's neck and with her right arm frequently slipping down upon her lap although it is placed with effort on his shoulder,—does not even now set upon his chest her right breast such that its nipple is pressed in the close contact of a warm embrace ! [12]

(Aloud) Victory to the Minister !

37 RĀKṢASA–*(Beholding)* Oh, Virādha...*(When half uttered)* with beard grown indeed ! Priyamvadaka, I have to be diverting (myself) with the serpents; so let the attendants retire for rest. You too do not vacate your office.

38 **पियंवदकः** — तथा । [तह] (इति सपरिवारो निष्क्रान्तः)

39 **राक्षसः** — सखे विराधगुप्त, इदमासनमास्यताम् । (विराधगुप्त उपविष्टः । तं निर्वर्ण्य) अये देवपादपद्मोपजीविनोऽवस्थेयम् ! (इति रोदिति)

40 **विराधगुप्तः** — अमात्य, अलं शोकेन । नातिचिरादमात्योऽस्मान् पुरातनीमवस्थामारोपयिष्यति ।

41 **राक्षसः** — सखे, वर्णय कुसुमपुरवृत्तान्तम् ।

42 **विराधगुप्तः**—अमात्य विस्तीर्णः कुसुमपुरवृत्तान्तस्तत्कुतः प्रभृति वर्णयामि।

43 **राक्षसः** — सखे, चन्द्रगुप्तस्यैव तावन्नगरप्रवेशात्प्रभृत्यस्मत्प्रयुक्तैः तीक्ष्णरसदायिभिः किमनुष्ठितमित्याद्यादितः श्रोतुमिच्छामि ।

44 **विराधगुप्तः** — एष कथयामि । अस्ति तावच्छकयवनकिरातकाम्बोजपारसीकबाह्लीकप्रभृतिभिश्चाणक्यमतिपरिगृहीतैः चन्द्रगुप्तपर्वतेश्वरबलैरुदधिभिरिव प्रलयोच्चलितसलिलैः समन्तादुपरुद्धं कुसुमपुरम् ।

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38 PRIYAMVADAKA—So be it. *(Exit with retinue)*

39 RĀKṢASA—Friend Virādhagupta, please take this seat. *(Virādhagupta sits down. Observing him)* Alas! that such should be the plight of one serving the lotus-feet of His Majesty (Nanda)! *(Weeps)*

40 VIRĀDHAGUPTA—Minister, away with grief! Ere long, you (the Minister) will raise us to our former position.

41 RĀKṢASA—Friend, give a detailed account of the affairs of Kusumapura.

42 VIRĀDHAGUPTA– Minister, the affairs of Kusumapura are long drawn out. So, from what stage, shall I detail?

43 RĀKṢASA–Friend, I wish to hear from the very beginning as to what has been done by the administerers of poison employed by us since the actual entry of Candragupta into the city.

44 VIRĀDHAGUPTA–Here I relate. It is thus;–Kusumapura was besieged on all sides by the forces of Candragupta and Parvates'vara composed of S'akas, Yavanas, Kirātas,

45 राक्षसः — (शस्त्रमाकृष्य ससंभ्रमम्) आः ! मयि स्थिते कः कुसुमपुरमुपरोत्स्यति ? प्रवीरक, क्षिप्रमिदानीम्

46 प्राकारं परितः शरासनधरैः क्षिप्रं परिक्रम्यतां
द्वारेषु द्विरदैः प्रतिद्विपघटाभेददक्षैः स्थीयताम् ।
त्यक्त्वा मृत्युभयं प्रहर्तुमनसः शत्रोर्बले दुर्बले
ते निर्यान्तु मया सहैकमनसो येषामभीष्टं यशः ॥ १३ ॥

47 विराधगुप्तः — अमात्य, अलमावेगेन । वृत्तमिदं वर्ण्यते ।

48 राक्षसः — (निःश्वस्य) कष्टं वृत्तमिदम् ! मया पुनर्ज्ञातं स एवायं काल इति । (शस्त्रमुत्सृज्य) हा देव नन्द, स्मरामि ते राक्षसं प्रति प्रसादातिशयम् । त्वमत्र संग्रामकाले—

Kāmbojas, Pārasikas, Bāhlīkas and others led by the brains of Cāṇakya, as if by oceans with waters tossed up at the time of universal annihilation.

45 RĀKṢASA—*(Drawing his sword, with excitement)* Ah! while I am living, who will besiege Kusumapura? Pravīraka Pravīraka, quickly now—

46 Let archers briskly patrol round the city wall; let tuskers capable of breaking through the array of the enemy's elephants take their stand at the gates; let (all) those to whom fame is covetable who are one with me in mind and are desirous of stricking at the enfeebled army of the enemy, sally on with me, giving up all fear of death. [13]

47 VIRĀDHAGUPTA—Minister, give up excitement. It is the past that is being described.

48 RĀKṢASA—*(Sighing)* Alas! It is the past! I, for one, thought that this was that very time. *(Laying down the weapon)* Alas! My lord Nanda, I remember your excessive favour towards Rākṣasa. You here, at the time of battle,—

49 ...felt through affection (for me), as if a thousand Rākṣasas were stationed in the city, while you were issuing

49 यत्रैषा मेघनीला चरति गजघटा राक्षसस्तत्र यायात्
एतत्पारिप्लवाम्भःप्लुति तुरगबलं वार्यतां राक्षसेन ।
पत्तीनां राक्षसोऽन्तं नयतु बलमिति प्रेषयन्मह्यमाज्ञाम्
अज्ञासीः प्रीतियोगात्स्थितमिव नगरे राक्षसानां सहस्रम् ॥ १४

ततस्ततः ।

50 विराधगुप्तः — ततः समन्तादुपरुद्धं कुसुमपुरमवलोक्य बहुदिवसप्रवृ-
मतिमहदुपरोधवैशसमुपरि पौराणां परिवर्तमानमसहमाने तस्यामप्यवस्था
पौरजनापेक्षया सुरङ्गामेत्यापक्रान्ते तपोवनाय देवे सर्वार्थसिद्धौ; स्वामिविरह
प्रशिथिलीकृतप्रयत्नेषु युष्मद्बलेषु जयघोषणाव्याघातादिसाहसानुमितेष्वन्तर्नग
वासिषु; पुनरपि नन्दराज्यप्रत्यानयनाय सुरङ्गया बहिरपगतेषु युष्मासु; चन्
गुप्तनिधनाय युष्मत्प्रयुक्तया विषकन्यया घातिते तपस्विनि पर्वतेश्वरे;...

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orders to me thus—'Rākṣasa should move there where th
cloud-blue elephant-column is marching;' 'Let this cavalr
force bounding up like flooded waters be obstructed b
Rākṣasa'; 'Let Rākṣasa destroy this infantry force.' [14

What next ?

50 VIRĀDHAGUPTA—Then, on beholding Kusumapura be-sieged on all sides, when His Majesty Sarvārthasiddhi, wh was unable to bear the very great hardship of the sieg confronting the citizens continuously for many days, move away to a penance-grove making use of an under-groun passage even in those circumstances, out of regard for th citizens; when your forces had slackened their efforts owin to the absence of their master; when (the minds of) the citi-zens residing within the city could be inferred through the daring acts such as obstructing the Victory-Proclamatio (of Candragupta); when you went out of the city through th underground passage for restoring sovereignty of the Nanda once again; when poor Parvatēśvara was killed by tha very poison-maiden employed by you for the destruction o Candragupta;...

51 राक्षसः— सखे, पश्याश्चर्यम् ।

52 कर्णेनेव विषाङ्गनैकपुरुषव्यापादिनी रक्षिता
हन्तुं शक्तिरिवार्जुनं बलवती या चन्द्रगुप्तं मया ।
सा विष्णोरिव विष्णुगुप्तहतकस्यात्यन्तिकश्रेयसे
हैडिम्बेयमिवैत्य पर्वतनृपं तद्वध्यमेवावधीत् ॥ १५॥

53 विराधगुप्तः — अमात्य, दैवस्यात्र कामचारः । किं क्रियताम् ?

54 राक्षसः — ततस्ततः ।

55 विराधगुप्तः — पितृवधत्रासादपक्रान्ते कुमारे मलयकेतौ, विश्वासिते पर्वतकभ्रातरि वैरोचके, प्रकाशिते च चन्द्रगुप्तस्य नन्दभवनप्रवेशे, चाणक्यहतकेनाहूयाभिहिताः सर्व एव कुसुमपुरनिवासिनः सूत्रधाराः यथा —'सांवत्सरिकादेशादर्धरात्रसमये चन्द्रगुप्तस्य नन्दभवनप्रवेशो भविष्यति। अतः पूर्वद्वारात्प्रभृति संस्क्रियतां राजभवनम्' इति। ततः सूत्रधारैरभिहितम् — आर्य, प्रथममेव देवस्य

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51 RĀKṢASA—Friend, see the wonder!

52 That potent poison-girl, capable of destroying only one man, and kept ready by me to slay Candragupta, killed, for the lasting benefit of accursed Viṣṇugupta (Cāṇakya), his own victim-designate king Parvata, after going to him; just as the formidable *Sakti* missile capable of killing a single individual which had been reserved by Karṇa for slaying Arjuna, killed, for the very great benefit of Kriṣṇa, his own victim-designate, the son of Hidimbā, after coming into contact with him. [15]

53 VIRĀDHAGUPTA—Minister, in this matter, it was a freak of Fate. What could he done (by anybody)?

54 RĀKṢASA—What next?

55 VIRĀDHAGUPTA—When Prince Malayaketu had fled through fright at the murder of his father; Parvataka's brother Vairocaka was lured into confidence; and Candragupta's entry into Nanda's palace was notified;—then, all the carpenters residing in Kusumapura were called and addressed by Cāṇakya thus—'Candragupta's entry into the

चन्द्रगुप्तस्य नन्दभवनप्रवेशमुपलभ्य सूत्रधारेण दारुवर्मणा कनकतोरणन्यासादिभिस्संस्कारविशेषैः संस्कृतं प्रथमराजभवनद्वारम्। अस्माभिरिदानीमभ्यन्तरे संस्कार आधेयः' इति। ततश्चाणक्यबटुनानादिष्टेनैव सूत्रधारेण दारुवर्मणा संस्कृतं राजभवनद्वारमिति परितुष्टेन सुचिरं दारुवर्मणो दाक्ष्यं प्रशस्याभिहितम् अचिरादस्य दाक्ष्यस्यानुरूपं फलमधिगमिष्यसि दारुवर्मन्निति।

[56] **राक्षसः** — (सोद्वेगम्) सखे, कुतश्चाणक्यबटोः परितोषः? अफलमनिष्टफलं वा दारुवर्मणः प्रयत्नमिच्छामि। यदनेन बुद्धिमोहादथवा राजभक्तिप्रकर्षान्नियोगकालमप्रतीक्षमाणेन जनितश्चाणक्यबटोश्चेतसि बलवान्विकल्पः। ततस्ततः

[57] **विराधगुप्तः** – ततश्चाणक्यहतकेनानुकूललग्नवशादर्द्धरात्रसमये चन्द्रगुप्तस्य

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palace of Nanda will take place at midnight (today) as directed by the astrologers. So let the palace be decorated commencing with the Eastern gate.' Thereupon the carpenters said—'Sir, learning even before now (the news) of His Majesty Candragupta's entering the palace of Nanda, the carpenter Dāruvarman has decorated the main-gate of the palace with special decorations such as putting up gold arches. Now, it is only the interior (of the palace) that has to be decorated by us.' Then the brat Cāṇakya (as if) pleased at the report that the palace main gate was decorated by the carpenter Dāruvarman, even when he was not ordered (to do so), praised for a long time the alacrity of Dāruvarman and said—'O Dāruvarman, before long you will get the reward befitting this alacrity.

[56] RĀKṢASA—*(With concern)* Friend, whence could there be satisfaction to the brat Cāṇakya? I consider Dāruvarman's effort as fruitless, or bearing undesirable fruits; because, through delusion or through excessive loyalty, he has created a strong suspicion in the mind of the brat Cāṇakya, by not waiting till the time of order. What next?

[57] VIRĀDHAGUPTA—Then, the accursed Cāṇakya, having given the artisans and citizens to understand that Cāṇakya's

नन्दभवनप्रवेशो भविष्यतीति शिल्पिनः पौरांश्च गृहीतार्थान् कृत्वा तस्मिन्नेव क्षणे पर्वतेश्वरभ्रातरं वैरोचकमेकासने चन्द्रगुप्तेन सहोपवेश्य कृतः पृथ्वीराज्यविभागः।

58 **राक्षसः**–किं वातिसृष्टः पर्वतकभ्रात्रे वैरोचकाय पूर्वप्रतिश्रुतो राज्यार्धविभागः

59 **विराधगुप्तः** — अथ किम्।

60 **राक्षसः**—(स्वगतम्) नियतमतिधूर्तेन चाणक्यवटुना तस्यापि तपस्विनः कमप्युपांशुवधमाकलय्य पर्वतेश्वरविनाशेन जनितमयशः प्रमार्ष्टुमेष लोकप्रसिद्धिरुपचिता। (प्रकाशम्) ततस्ततः।

61 **विराधगुप्तः**—ततः प्रथममेव प्रकाशिते रात्रौ चन्द्रगुप्तस्य नन्दभवनप्रवेशे, कृताभिषेके किल विमलमुक्तामणिपरिक्षेपविरचितचित्रपटमयवारबाणप्रच्छादितशरीरे मणिमयमुकुटनिबिडनियमितरुचिरतरमौलौ सुरभिकुसुमदामवैकक्ष्यावभासितविपुलवक्षःस्थले परिचिततमैरप्यनभिज्ञायमानाकृतौ चाणक्य-

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entry into Nanda's palace will take place at midnight in subservience to the auspicious planetery conjunction, at that very moment making Vairocaka, Parvatēs'vara's brother, sit on the same seat along with Candragupta, effected a division of the world-empire (between them).

58 RĀKṢASA–Was the share of half the kingdom promised before relinquished really to Parvataka's brother Vairocaka

59 VIRĀDHAGUPTA— Quite so.

60 RĀKṢASA–*(To himself)* Surely, (it must be) after planning some sort of secret murder for that poor fellow too, that this publicity among the people was arranged by that wily brat Candragupta in order to wipe off the infamy that had sprung up by the destruction of Parvates'vara. *(Aloud)* Then, next ?

61 VIRĀDHAGUPTA—Then, Candragupta's entry into Nanda's palace at night having been previously notified; when Vairocaka,—his body covered over with an armour of speckled plates formed of bright pearls and gems set all over his head rendered very lovely on being tightly fitted with a jewelled crown, his broad chest resplendent with a

हतकादेशाच्चन्द्रगुप्तोपवाह्यां चन्द्रलेखां नाम गजवशामारुह्य चन्द्रगुप्तानुयायिना राजलोकेनानुगम्यमाने देवस्य नन्दस्य भवनं प्रविशति वैरोचके युष्मत्प्रयुक्तेन दारुवर्मणा सूत्रधारेण चन्द्रगुप्तोऽयमिति मत्वा तस्योपरि पातनाय सज्जीकृतं यन्त्रतोरणम्। अत्रान्तरे बहिर्निगृहीतवाहनेषु स्थितेषु चन्द्रगुप्तानुयायिषु नृपेषु युष्मत्प्रयुक्तेनैव चन्द्रगुप्तनिपातिना वर्वरकेण कनकदण्डिकान्तर्निहितामसिपुत्रिकामाक्रष्टुकामेनावलम्बिता करेण कनकशृङ्खलावलम्बिनी कनकदण्डिका।

62 राक्षसः — (स्वगतम्) उभयोरप्यस्थाने यत्नः।

63 विराधगुप्तः — अथ घनाभिघातमुत्प्रेक्षमाणा गजवधूरतिजवनतया गत्यन्तरमारूढवती। प्रथमगत्यनुरोधप्रत्याकलितमुक्तेन प्रभ्रष्टलक्ष्यं पतता यन्त्रतोरणेन

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garland of fragrant flowers worn on the left shoulder so as to pass under the right arm cross-wise, his features unrecognisable even by those most intimate (with him),— who was reported to have been consecrated king, was going to enter the palace of His Majesty Nanda, mounted, under orders from the accursed Cāṇakya, on the female elephant named Candralēkhā which ought to have been mounted on by Candragupta, and followed by a body of princes that usually follows Candragupta, (then,) by Dāruvarman employed by you, the machanical arch-way was held ready for being hurled upon him thinking that he was Candragupta. In the meantime, when the kings who usually followed Candragupta remained outside with their reined in mounts, by Barbaraka employed by yourself to slay Candragupta, the golden staff hanging by a golden chain was taken up by the hand, with a desire to draw out the dagger kept inside the golden staff.

62 RĀKṢASA— (*To himself*) The attempt of both was out of place!

63 VIRĀDHAGUPTA – Then the female elephant apprehending a heavy stroke, adopted a different pace with great speed. Poor Barbaraka, with hand engaged in holding fast the

आकृष्टकृपाणीव्यग्रपाणिरनासादयन्नेव चन्द्रगुप्ताशया वैरोचकं हतस्तपस्वी बर्बरकः ततो दारुवर्मणा यन्त्रतोरणनिपातनादात्मवधमाकलय्य पूर्वमेवोत्तुङ्गतोरणस्थलमारूढेन यन्त्रघट्टनबीजं लोहकीलकमादाय हस्तिनीगत एव हतस्तपस्वी वैरोचकः।

64 राक्षसः—कष्टमनर्थद्वयमापतितम् । न हतश्चन्द्रगुप्तो हतौ वैरोचकबर्बरकौ दैवेन । अथ सूत्रधारो दारुवर्मा कथम् ?

65 विराधगुप्तः—वैरोचकपुरःसरेण पदातिलोकेनैव लोष्टघातं हतः ।

66 राक्षसः—(सास्रम्)कष्टम् । अहो वत्सलेन सुहृदा दारुवर्मणा वियुक्ताः स्मः । अथ तत्रत्येन भिषजाभयदत्तेन किमनुष्ठितम् ?

67 विराधगुप्तः —सर्वमनुष्ठितम् ।

68 राक्षसः —(सहर्षम्) किं हतो दुरात्मा चन्द्रगुप्तः ?

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dagger drawn out even before reaching out to Vairocaka taking him to be Candragupta, was slain by causing the fall of the mechanical arch-gate which missed its aim as it was let down calculating in accordance with the former pace (of the elephant). Then by Dāruvarman, who had already mounted up the elevated spot at the arch-way anticipating his own death for letting down the mechanical arch by taking out the iron wedge (forming) the key to work the mechanism, poor Vairocaka was killed even as he was on the female elephant.

64 RĀKṢASA—Alas ! A double disaster has befallen (us) ! Candragupta is not killed, (but) Vairocaka and Barbaraka are killed by Fate ! Now, what about the carpenter Dāruvarman?

65 VIRĀDHAGUPTA—Pelted at with bricks, he was killed by the very infantry vanguard of Vairocaka.

66 RĀKṢASA—(*With tears*) Alas ! We are not bereft of Dāruvarman, an affectionate friend ! Now, what was done by the physician Abhayadatta staying there ?

67 VIRĀDHAGUPTA—Everything was done.

68 (*With joy*) Was the vile Candragupta slain ?

69 **विराधगुप्तः** —दैवान्न हतः ।

70 **राक्षसः** —(सविषादम्) तत्किमिदानीं कथयसि सर्वमनुष्ठितमिति ?

71 **विराधगुप्तः** —अमात्य कल्पितमनेन योगचूर्णमिश्रितमौषधं चन्द्रगुप्ताय । तत्प्रत्यक्षीकुर्वता चाणक्यहतकेन कनकभाजने वर्णान्तरमुपलभ्याभिहितश्चन्द्रगुप्तः । वृषल, सविषमिदमौषधम् ; न पातव्यमिति ।

72 **राक्षसः** —शठः खल्वसौ वटुः । अथ स वैद्यः कथम् ?

73 **विराधगुप्तः** —तदेवौषधं पायितो मृतश्च ।

74 **राक्षसः** — (सविषादम्) अहो महान्विज्ञानराशिरुपरतः ! अथ तस्य शयनाधिकृतस्य प्रमोदकस्य किं वृत्तम् ?

75 **विराधगुप्तः** — यदितरेषाम् ।

76 **राक्षसः** — (सोद्वेगम्) कथमिव ?

77 **विराधगुप्तः** — स खलु मूर्खस्तं युष्माभिरतिसृष्टं महान्तमर्थराशिमवाप्य

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69 VIRĀDHAGUPTA—Not killed through Fate!

70 RĀKṢASA—(*Sadly*) Then, why do you now say 'Everything was done'?

71 VIRĀDHAGUPTA—Minister, a medicine mixed with some sleep-drug-powder was prepared by him for Candragupta. But, on noticing a change of colour (when it was put) in a gold cup, by accursed Cāṇakya, who was testing it, Candragupta was told–'Vrṣala, this medicine is with poison in it; it should not be drunk.'

72 RĀKṢASA—Shrewd, indeed, the fellow is. Now, what about that physician?

73 VIRĀDHAGUPTA—He was made to drink the same medicine; and (thus,) he died.

74 RĀKṢASA –(*Sadly*) Alas! A treasure of scientific knowledge has disappeared! Now, what news of that Pramodaka, in charge of the (king's) bed-room?

75 VIRĀDHAGUPTA—The same as of others.

76 RĀKṢASA—(*With agitation*) How so?

77 VIRĀDHAGUPTA—He, indeed an idiot, having got the

महता व्ययेनोपभोक्तुमारब्धवान्। ततः कुतोऽयं भूयान्धनागम इति पृच्छ्यमानो यदा वाक्यभेदान्बहूनगमत्तदा चाणक्यहतकेन विचित्रवधेन व्यापादितः।

78 **राक्षसः** — (सोद्वेगम्) कथमत्रापि दैवेनोपहता वयम्! अथ शयितस्य चन्द्रगुप्तस्य शरीरे प्रहर्तुमस्मत्प्रयुक्तानां राजगृहस्यान्तर्भित्ति सुरुङ्गमेत्य प्रथममेव निवसतां बीभत्सकादीनां को वृत्तान्तः ?

79 **विराधगुप्तः** — अमात्य, दारुणो वृत्तान्तः!

80 **राक्षसः** — (सावेगम्) कथं दारुणो वृत्तान्तः! न खलु विदितास्ते तत्र निवसन्तश्चाणक्यहतकेन ?

81 **विराधगुप्तः** — अमात्य अथ किम्। प्राक् चन्द्रगुप्तप्रवेशाच्छयनगृहं प्रविष्टमात्रेणैव निपुणमवलोकयता दुरात्मना चाणक्यहतकेन कस्माच्चिद्भित्तिच्छिद्राद्गृहीतभक्तावयवां निष्क्रामन्तीं पिपीलिकापङ्क्तिमवलोक्य पुरुषगर्भमेतद्गृहमिति

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vast amount of money given by you, began to enjoy (life) at great expense. Then, on being asked—'whence came so much of wealth',—when he made many contradicting statements, he was put to a torturesome death by accursed Cāṇakya.

78 RĀKṢASA—(*With agitation*) How is it, in this matter too, we have been hit by Fate ! Now what is the news about Bhibhatsaka and others who were employed by us to strike at the person of Candragupta while sleeping, and who were living in the cavity inside the walls of the palace having previously got into it ?

76 VIRĀDHAGUPTA— Minister, terrible is the news !

80 RĀKṢASA—(*With agitation*) How ? The news is terrible ! They were not found out to be living there by the accursed Cāṇakya, I hope ?

81 VIRĀDHAGUPTA– What else, minister ? Before Candragupta's entry, the vile and accursed Cāṇakya, as soon as he entered the bed-chamber, noticing a line of ants issuing from a certain hole in the wall, bearing fragments of boiled rice in their mouths, and on scrutinising (the place) closely,

गृहीतार्थेन दाहितं तच्छयनगृहम्। तस्मिंश्च दह्यमाने धूमावरुद्धदृष्टयः प्रथमविहितनिर्गमनमार्गमनधिगम्य द्वारं सर्व एव बीभत्सकादयो ज्वलनमुपगम्य तत्रैव नष्टाः

82 **राक्षसः**—(सास्रम्) कष्टं भोः कष्टम्! सखे, पश्य दैवसंपदं दुरात्मनश्चन्द्रगुप्तहतकस्य! कुतः—

83 **कन्या तस्य वधाय या विषमयी गूढं प्रयुक्ता मया**
दैवात्पर्वतकस्तया स निहतो यस्तस्य राज्यार्धहृत्।
ये शस्त्रेषु रसेषु च प्रणिहितास्तैरेव ते घातिता
मौर्यस्यैव फलन्ति पश्य विविधश्रेयांसि मन्नीतयः॥ १६॥

84 **विराधगुप्तः**— अमात्य, तथापि खलु प्रारब्धमपरित्याज्यमेव।

85 **प्रारभ्यते न खलु विघ्नभयेन नीचैः**
प्रारभ्य विघ्ननिहता विरमन्ति मध्याः।
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
प्रारब्धमुत्तमगुणा न परित्यजन्ति॥ १७॥ अपि च

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concluded that the room had men concealed inside; and the bed-chamber was got burnt down. While it was being burnt up, Bibhatsaka and others, their eyes blinded by smoke, and not reaching the exit passage previously fixed upon, perished in that very place having got into the fire.

82 RĀKṢASA—(*With tears*) Alas! Oh, alas! Friend, see the abundance of the luck of the vile and accursed Candragupta! For—

83 By that poison-girl employed secretly by me for his destruction, only that Parvataka, the claimant to half his kingdom, was killed through Fate. (All) those employed to deal with weapons and poisons, were themselves killed by those very things. You see, my schemes yield manifold blessings unto Maurya himself! [16]

84 VIRĀDHAGUPTA– Minister, nevertheless, what is begun is not at all to be given up. See—

85 By people of inferior talents, nothing is under-taken through fear of obstacles. Those of average talents, having

86 किं शेषस्य भरव्यथा न वपुषि क्ष्मां न क्षिपत्येष यत्?
किं वा नास्ति परिश्रमो दिनपतेरास्ते न यन्निश्चलः?
किं त्वङ्गीकृतमुत्सृजन्कृपणवच्छ्लाघ्यो जनो लज्जते
निर्व्यूढिः प्रतिपन्नवस्तुषु सतामेतद्धि गोत्रव्रतम् ॥ १८ ॥

87 **राक्षसः** — प्रारब्धमपरित्याज्यमिति प्रत्यक्षमेवैतद्भवताम् । ततस्ततः ?

88 **विराधगुप्तः** — ततः प्रभृति चन्द्रगुप्तशरीरे सहस्रगुणमप्रमत्तश्चाणक्यहतक एभ्य एतदीदृशं भवतीत्यन्विष्य निगृहीतवान्पुरनिवासिनो युष्मदीयानाप्तपुरुषान् ।

89 **राक्षसः** — (सोद्वेगम्) कथय, कथय, के के निगृहीताः ?

90 **विराधगुप्तः** — प्रथमं तावत्क्षपणको जीवसिद्धिः सनिकारं नगरान्निर्वासितः

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commenced a thing, give it up being hindered by obstacles. People of superior talents, although hindered over and over by obstacles, will never give up whatever is (once) started (by them). [17] Moreover—

86 Is there no pain of burden on the body of S'eṣa that he does not throw down the earth ? Or, is there no fatigue for the sun that he does not remain motionless ? But, (the fact is) a worthy man is ashamed of giving up like a low-minded fellow, what is once undertaken. This completion in matters undertaken is indeed the family-vow of worthy people. [18]

87 RĀKṢASA— Friend, it is clear to you that what is once undertaken should not be given up. Now what next ?

88 VIRĀDHAGUPTA— Since then, being a thousandfold more vigilant over the person of Candrgupta, Cāṇakya, detecting that such and such a thing was happening through such persons, has punished your trusted agents residing in the city.

89 RĀKṢASA— (*With agitation*) Tell me, tell me, who are all those punished.

90 VIRĀDHAGUPTA— First of all, the Kṣapaṇaka (mendicant) Jīvasiddhi has been banished from the city with indignities.

91 **राक्षसः**—(स्वगतम्) एतावत्सह्यम्। न निष्परिग्रहं स्थानभ्रंशः पीडयिष्यति। (प्रकाशम्) वयस्य, कमपराधमुद्दिश्य निर्वासितः ?

92 **विराधगुप्तः**—एष राक्षसप्रयुक्तया विषकन्यया पर्वतेश्वरं व्यापादितवानिति

93 **राक्षसः**—(स्वगतम्) साधु, कौटिल्य, साधु! स्वस्मिन्

94 **परिहृतमयशः पातितमस्मासु च घातितोऽर्धराज्यहरः।**
एकमपि नीतिबीजं बहुफलतामेति यस्य तव ॥ १९ ॥

(प्रकाशम्) ततस्ततः ?

95 **विराधगुप्तः**—ततश्चन्द्रगुप्तशरीरमभिद्रोग्धुमनेन व्यापारिता दारुवर्मादय इति नगरे प्रख्याप्य शकटदासः शूलमारोपितः।

96 **राक्षसः**—(सास्रम्) हा! सखे शकटदास, अयुक्तरूपस्तवायमीदृशो मृत्युः! अथवा, स्वाम्यर्थमुपरतो न शोच्यस्त्वम्। वयमेवात्र शोच्या ये नन्दकुलविनाशेऽपि जीवितुमिच्छामः!

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91 RĀKṢASA—(*To himself*) This much is bearable. Banishment causes no pain to one who owns nothing. (*Aloud*) Friend, for what offence was he punished ?

92 VIRĀDHAGUATA— That he killed Parvateśvara by means of the poison-girl employed by Rākṣasa.

93 RĀKṢASA—(*To himself*) Very good! Kautilya, very good!

94 **Even a single germ of policy grows to the state of bearing many fruits, (when it is adopted) by you, whose infamy is removed and cast on us, and the sharer of half the kingdom is slain. [19]**

(*Aloud*) Then, what next?

95 VIRĀDHAGUPTA—Then S'akaṭadāsa was (ordered to be) put on the stake, after proclaiming in the city that Dāruvarman and others had been employed by him to murder (the person of) Candragupta.

96 RĀKṢASA—Ah friend S'akaṭadāsa! Such a death as this is quite unsuited to you! Or, you, dead in the cause of the master, ought not to be pitied. We alone, who long to live even after the destruction of Nanda's family, are to be pitied!

97 विराधगुप्तः —नैवम्। अमात्य, स्वाम्यर्थ एव साधयितव्त इति।

98 राक्षसः —सखे !

अस्माभिरमुमेवार्थमालम्ब्य न जिजीविषाम्।
परलोकगतो देवः कृतघ्नैर्नानुगम्यते ॥ २० ॥

99 कथ्यतामपरस्यापि सुहृद्व्यसनस्य श्रवणे सज्जोऽस्मि।

100 विराधगुप्तः —एतदुपलभ्य चन्दनदासेनापवाहितममात्यकलत्रम्।

101 राक्षसः —सखे, क्रूरस्य चाणक्यबटोर्विरुद्धमयुक्तमनुष्ठितं तेन।

102 विराधगुप्तः — अमात्य, नन्वयुक्ततरः सुहृद्द्रोहः।

103 राक्षसः — ततस्ततः।

104 विराधगुप्तः — ततो याच्यमानेनाप्यनेन यदा न समर्पितममात्यकलत्रं तदातिकुपितेन चाणक्यबटुना...

105 राक्षसः — (सोद्वेगम्) न खलु व्यापादितः।

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97 VIRĀDHAGUPTA—Not so. Minister, you are striving to accomplish only the master's cause.

98 RĀKṢASA—Friend!

By us, clinging to this very object, and not to a desire to live,—ungrateful we are!—our master, gone to the other world, is not being followed. [20]

99 Speak, I am prepared to hear the other disasters (too) of our friends.

100 VIRĀDHAGUPTA—On getting this news, the minister's wife was sent elsewhere by Candanadāsa.

101 RĀKṢASA–It has been improperly acted by him adversly to the cruel brat Cāṇakya.

102 VIRĀDHACUPTA—Minister, playing false to a friend is indeed, still more improper.

103 RĀKṢASA—Then, what next?

104 VIRĀDHAGUPTA—When the minister's wife was not handed over by him even on being requested, then by the brat Cāṇakya excessively enraged—

105 RĀKṢASA—(*In alarm*) (He was) not killed, I hope!

106 विराधगुप्तः—नहि। गृहीतगृहसारः सपुत्रकलत्रो संयम्य बन्धनागारे निक्षिप्तः।

107 राक्षसः — तत्किं परितुष्टः कथयस्यपवाहितं राक्षसकलत्रमिति? ननु वक्तव्यं संयमितः सपुत्रकलत्रो राक्षस इति?

108 (प्रविश्य पटाक्षेपेण) प्रियंवदकः — जयत्वमात्यः! एष खलु शकटदासः प्रतीहारभूमिमुपस्थितः [जेदु अमच्चो। एसो खु सअडदासो पडिहारभूमिमुवट्ठिदो

109 राक्षसः — भद्र, अपि सत्यम्?

110 प्रियंवदकः— किमलीकममात्यपादेषु विनिवेदयामि? [किं अलिअं अमच्चपादेसु विनिवेदेमि]

111 राक्षसः — सखे विराधगुप्त, कथमेतत्?

112 विराधगुप्तः — अमात्य, स्यादेतदेवं यतो भव्यं रक्षति भवितव्यता।

113 राक्षसः — प्रियंवदक, किमद्यापि चिरयसि? क्षिप्रं प्रवेशयैनम्।

114 प्रियंवदकः – यदमात्य आज्ञापयति [जं अमच्चो आणवेदि] (निष्क्रान्तः)

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106 VIRĀDHAGUPTA—Not indeed. With the valuables in his house confiscated, he was cast into prison together with children and wife.

107 RĀKṢASA—Then why do you say with satisfaction 'Rākṣasa's wife was sent elsewhere'? Should it not be said that Rākṣasa has been fettered down with wife and children?

108 (*Entering, tossing aside the curtain*) PRIYAMVADAKA—Prosperity to the Minister! Here indeed is S'akaṭadāsa waiting at the door.

109 RĀKṢASA—My good man, is it true?

110 PRIYAMVADAKA— Would I report an untruth to the Revered minister?

111 RĀKṢASA—Friend Virādhagupta, how is this?

112 VIRĀDHAGUPTA—Minister, it might be thus; because Destiny protects the blessed.

113 RĀKṢASA—Priyamvadaka, why are you tarrying still? Usher him in soon.

114 PRIYAMVADAKA—As the minister bids (*Exit*)

115 (ततः प्रविशति सिद्धार्थकेनानुगम्यमानः शकटदासः)

116 **शकटदासः** —(स्वगतम्)

दृष्ट्वा मौर्यमिव प्रतिष्ठितपदं शूलं धरित्र्यास्तले
तल्लक्ष्मीमिव चेतनाप्रमथनीं मूर्ध्नावबध्य स्रजम् ।
श्रुत्वा स्वाम्यपरोपरौद्रविषमानाघाततूर्यस्वनान्
न ध्वस्तं प्रथमाभिघातकठिनं मन्ये मदीयं मनः ॥ २१ ॥

117 (अवलोक्य सहर्षम्) अयममात्यराक्षसस्तिष्ठति । य एषः

118 **अक्षीणभक्तिः क्षीणेऽपि नन्दे स्वाम्यर्थमुद्वहन् ।**
पृथिव्यां स्वामिभक्तानां प्रमाणे परमे स्थितः ॥ २२ ॥

119 (उपसृत्य) जयत्वमात्यः ।

120 **राक्षसः** —(विलोक्य सहर्षम्) सखे शकटदास, दिष्ट्या कौटिल्यगोचरगतोऽपि त्वं दृष्टोऽसि । तत्परिष्वजस्व माम् । (शकटदासस्तथा करोति । चिरं

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115 *(Then enters S'akaṭadāsa followed by Siddhārthakā)*

116 S'AKAṬADĀSA—*(To himself)* Having seen the stake with its foot firmly planted on the surface of the earth, like Maurya with his position firmly established on the region of the earth; having worn on the head the garland that takes away consciousness, like Maurya's Sovereignty that destroys the peace of mind; and having heard the sounds of the execution drums which were grim and aweful like those at the over-throw of (our) master;—my mind did not go to pieces, methinks, being hardened by the blows received before. [21]

117 *(Seeing; with joy)* Here is Minister Rākṣasa, who—

118 Even though Nanda is dead, upholding the master's cause with devotion unbated, stands in the world as an eminent standard of all those who are devoted to their masters. [22]

119 *(Going near)* Prosperity to the Minister !

120 RĀKṢASA—*(Beholding; with joy)* My friend S'akaṭadāsa, luckily you are seen, though fallen into the clutches of Kauṭilya; so embrace me. *(S'akaṭadāsa does so. Embracing*

परिष्वज्य)इदमासनम् आस्यताम् । (शकटदास उपविष्टः)सखे शकटदास, अथ कोऽयं मे ईदृशस्य हृदयानन्दस्य हेतुः ?

121 **शकटदासः** — (सिद्धार्थकं निर्दिश्य) अनेन प्रियसुहृदा सिद्धार्थकेन घातकान्विद्राव्य वध्यस्थानादपहृतोऽस्मि ।

122 **राक्षसः** —(सहर्षम्)भद्र सिद्धार्थक, किं पर्याप्तमिदमस्य प्रियस्य । तथापि गृह्यताम् । (इति स्वगात्रादवतार्य भूषणानि प्रयच्छति)

123 **सिद्धार्थकः** —(गृहीत्वा पादयोर्निपत्य स्वगतम्) अयं खल्वार्योपदेशः । भवतु; तथा करिष्यामि ।(प्रकाशम्) अमात्य, अत्र मे प्रथमप्रविष्टस्य नास्ति कोऽपि परिचितो यत्रेमममात्यस्य प्रसादं निक्षिप्य निर्वृतो भविष्यामि । तस्मादिच्छाम्यहमेतया मुद्रया मुद्रितममात्यस्यैव भाण्डागारे स्थापयितुम् । यदा मे प्रयोजनं तदा ग्रहीष्यामि [अअं खु अज्जोवदेसो । होदु तह करिस्सं ।...अमच्च एत्थ मे पढमपविट्टस्स णत्थि कोवि परिचिदो जत्थ एदं अमच्चस्स पसादं णिक्खिविअ निव्वदो भविस्सं । ता इच्छामि अहं इमाए मुद्दाए मुद्दिदं अमच्चस्स एव्व भण्डाआरे ठाविदुं । जदा मे पओअणं तदा गेह्णिस्सं ।]

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him long) Here is a seat; please sit down. *(S'akaṭadasa sits down)* Friend S'akaṭadāsa, now who is this, (that is) the cause for such (excessive) delight to my heart ?

121 S'AKAṬADĀSA—*(Pointing to Siddhārthaka)* By this dear friend Siddhārthaka, I was led away from the place of execution, after having put the executioners to flight.

122 RĀKṢASA—*(With joy)* Good Siddhārthaka, would this be adequate for such good (done by you)? Still, please accept *(Removing the ornaments from his own person, offers them)*

123 SIDDHĀRTHAKA—*(Taking them and prostrating at his feet; to himself)* This indeed is the advice of my master (Cāṇakya). Well, I will do accordingly. *(Aloud)* Minister, there is no one here acquainted with me, a new comer, to whose care I could entrust this favour of the minister and be at ease. Therefore I wish to keep it, sealed with this signet-ring, in the minister's own treasury. I will take it when I need.

134 राक्षसः —भवतु; को दोषः ? शकटदास, एवं क्रियताम् ।

125 शकटदासः — यदाज्ञापयत्यमात्यः । (मुद्रां विलोक्य जनान्तिकम्) अमात्य, भवन्नामाङ्कितेयं मुद्रा ।

126 राक्षसः —(विलोक्यात्मगतम्) सत्यम् । नगरान्निष्क्रमतो मम हस्ताद्ब्राह्मण्योत्कण्ठाविनोदार्थं गृहीता । तत्कथमस्य हस्तमुपागता । (प्रकाशम्) भद्र सिद्धार्थक, कुतस्त्वयेयमधिगता ?

127 सिद्धार्थकः — अस्ति कुसुमपुरे मणिकारश्रेष्ठी चन्दनदासो नाम । तस्य गेहद्वारपरिसरे पतिता मयासादिता। [अत्थि कुसुमपुरे मणिआरसेट्ठी चन्दणदासो णाम । तस्स गेहदुआरपडिसरे पडिदा मए आसादिदा ।]

128 राक्षसः — युज्यते ।

129 सिद्धार्थकः — अमात्य, अत्र किं युज्यते ? [अमच्च एत्थ किं जुज्जदि]

130 राक्षसः — यन्महाधनानां गृहद्वारि पतितस्यैवंविधस्योपलब्धिरिति ।

131 शकटदासः —सखे सिद्धार्थक, अमात्यनामाङ्कितेयं मुद्रा । तदितो बहु-

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124 RĀKṢASA—Well; what harm? S'akaṭadāsa, let it be done accordingly.

125 S'AKAṬADĀSA—As the minister bids. (*Seeing the signet-ring, aside*) Minister, the signet-ring is with your name inscribed,

126 RĀKṢASA—(*Observing, to himself*) True. As I was coming out of the town, it was taken by my misses for divertion of mind while uneasy (during separation). But how came it to the hands of this man? (*Aloud*) Good man Siddhārthaka, whence did you get this?

127 SIDDHĀRTHAKA— There is in Kusumapura a jeweller-banker, Candanadāsa by name. This was found by me, lying at the precincts of the door of his house.

128 RĀKṢASA— Likely.

129 SIDDHĀRTHAKA— Minister, what is likely in this?

130 RĀKṢASA— Good man, finding of such things lying at the doors of very rich persons (is likely).

131 S'AKAṬADĀSA—Friend Siddhārthaka, this signet-ring is

तरेणार्थेन भवन्तममात्यस्तोषयिष्यति । दीयतामेषा ।

132 सिद्धार्थकः—आर्य ननु प्रसाद एष यदस्या मुद्राया अमात्यः परिग्रहं करोति [अज्ज णं पसादो एसो जं इमाए अमच्चो परिग्गहं करेदि] (इति मुद्रामर्पयति)

133 राक्षसः —सखे शकटदास, अनयैव मुद्रया स्वाधिकारे व्यवहर्तव्यं भवता ।

134 शकटदासः — यदाज्ञापयत्यमात्यः ।

135 सिद्धार्थकः —अमात्य, किमपि विज्ञापयामि । [अमच्च किंपि विण्णवेमि]

136 राक्षसः —ब्रूहि विश्रब्धम् ।

137 सिद्धार्थकः —जानात्येवामात्यो यथा चाणक्यबटुकस्य विप्रियं कृत्वा नास्ति पुनः पाटलिपुत्रे प्रवेश इति । तस्मादिच्छाम्यहममात्यस्य चरणौ शुश्रूषितुम् । [जाणादि एव्व अमच्चो जह चाणक्कबडुअस्य विप्पिअं कदुअ णत्थि पुणो पाडलिउत्ते पवेसो त्ति । ता इच्छामि अहं अमच्चचलणे सुस्सूसिदुम्]

138 राक्षसः — भद्र, प्रियं नः । किंतु त्वदभिप्रायापरिज्ञानान्तरितोऽयमस्मदनुनयः । तदेवं क्रियताम् ।

139 सिद्धार्थकः — (सहर्षम्) अनुगृहीतोऽस्मि । [अणुग्गिहिदोम्हि]

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inscribed with the name of the minister. Therefore the minister will gratify you with money far in excess of it (in value); let it be given away (to him).

132 SIDDHĀRTHAKA—Sir, surely it is a favour (to me) if the minister would accept this signet-ring. *(Delivers the ring)*

133 RĀKṢASA—Friend S'akaṭadāsa, with this very seal, you must conduct your office business.

134 S'AKAṬADĀSA—As the minister bids.

135 SIDDHĀRTHAKA—Minister, I would submit something.

136 RĀKṢASA—Speak freely.

137 SIDDHĀRTHAKA—The minister knows very well that there is no entrance into Pātaliputra again (to any one) after doing an act disagreeable to the brat Cāṇakya. I there fore desire to serve the feet of the minister (himself).

138 RĀKṢASA—Good man, it is gratifying to me. But our own invitation to you (for doing so) was suppressed not knowing your intention. So you may do so,

140 **राक्षसः** — सखे शकटदास, विश्रामय सिद्धार्थकम् ।

141 **शकटदासः** — तथा । (इति सिद्धार्थकेन सह निष्क्रान्तः)

142 **राक्षसः** — सखे विराधगुप्त, वर्णय वृत्तशेषम् । अपि क्षमन्तेऽस्मदुपजापं प्रकृतयः ?

143 **विराधगुप्तः** — बाढं क्षमन्ते; यथाप्रकाशमनुगच्छन्त्येव ।

144 **राक्षसः** — सखे, किं तत्र प्रकाशम् ?

145 **विराधगुप्तः** — मलयकेतोरपक्रमणात्प्रभृति कुपितश्चन्द्रगुप्तश्चाणक्यस्योपरि इति चाणक्योऽप्यतिजितकाशितयाऽसहमानस्तैस्तैराज्ञाभङ्गैश्चन्द्रगुप्तस्य चेतः पीडामुपचिनोति । इत्थमपि ममानुभवः ।

146 **राक्षसः** — (सहर्षम्) सखे विराधगुप्त, गच्छ त्वमनेनैवाहितुण्डिकच्छद्मना पुनः कुसुमपुरम् । तत्र मे प्रियसुहृद्वैतालिकव्यञ्जनः स्तनकलशो नाम प्रतिवसति । स त्वया मद्वचनाद्वाच्यः यथा चाणक्येन क्रियमाणेष्वाज्ञाभङ्गेषु चन्द्रगुप्तः समुत्तेजनसमर्थैः श्लोकैरुपश्लोकयितव्यः । कार्यं चातिनिभृतं करभकहस्तेन संदेष्टव्यमिति ।

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139 SIDDHĀRTHAKA—*(With joy)* I am favoured.

140 RĀKṢASA-Friend S'akaṭadāsa, give rest to Siddhārthaka.

141 S'AKAṬADĀSA—So (I do). *(Exit with Siddhārthaka)*

142 RĀKṢASA—Friend Virādhagupta, relate the remainder of the story. Do the subjects of Candragupta tolerate our instigating (them) to rebellion ?

143 VIRĀDHAGUPTA—Minister, surely they bear. As is obvious, they even adopt it.

144 RĀKṢASA—Friend, what is 'obvious' in that matter ?

145 VIRĀDHAGUPTA– Minister, this is obvious in it.–'Since the escape of Malayaketu, Candragupta is angry on Cāṇakya. Cāṇakya too, not bearing this through his arrogance aggrevates the displeasure of Candragupta by repeated contraventions of his orders. Such too is my impression.

146 RĀKṢASA–*(With joy)* Friend Virādhagupta, you go again to Kusumapura with this very guise of a snake-charmer. There lives my dear friend named Stanakalas'a in the guise of a bard. He is to be told by you in my words thus–'Candragupta must be lauded in verses capable of inciting him,

147 **विराधगुप्तः**—यदाज्ञापयत्यमात्यः । (इति निष्क्रान्तः)

148 **पुरुषः**—(प्रविश्य) जयत्वमात्यः । अमात्य, शकटदासो विज्ञापयति एते खलु त्रयोऽलंकारसंयोगा विक्रीयन्ते । तान्प्रत्यक्षीकरोत्वमात्य इति [जेदु अमच्चो । अमच्च सअडदासो विण्णवेदि एदे खु तिण्णि अलंकारसंजोआ विक्कीअन्दि । ते पच्चक्खीकरेदु अमच्चो त्ति]

149 **राक्षसः**—(विलोक्यात्मगतम्) अहो महार्हाण्याभरणानि ! (प्रकाशम्) भद्र, उच्यतामस्मद्वचनाच्छकटदासः । परितोष्य विक्रेतारं गृह्यतामिति ।

150 **पुरुषः**—तथा । [तह] (इति निष्क्रान्तः)

151 **राक्षसः**—यावदहमपि कुसुमपुराय करभकं प्रेषयामि (उत्थाय) अपि नाम दुरात्मनश्चाणक्याच्चन्द्रगुप्तो भिद्येत । अथवा सिद्धमेव नस्समीहितं पश्यामि । कुतः

152 मौर्यस्तेजसि सर्वभूतलभुजामाज्ञापको वर्तते
चाणक्योऽपि मदाश्रयादयमभूद्राजेति जातस्मयः ।

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whenever his orders are contravened by Cāṇakya; and the result be communicated through Karabhaka secretly.

147 VIRĀDHAGUPTA—As the minister commands. *(Exit)*

148 *(Entering)* SERVANT—Victory to the minister ! Minister, Sakaṭadāsa submits to you—'Here are three sets of ornaments for sale; let the minister inspect them.'

149 RĀKṢASA-*(Beholding, to himself)* Oh, very precious these ornaments are. *(Aloud)* Good man, let Sakaṭadāsa be informed in my name that these be secured by satisfying the seller.

150 SERVANT—I obey. *(Exit)*

151 RĀKṢASA—I will now send Karabhaka to Kusumapura. *(Rising)* Would Candragupta be really estranged from the villain Cāṇakya ! Or rather, I see that our desired object is already accomplished. For—

152 Maurya is (exercising) imperial strength being the commander of all the kings on the earth; Cāṇakya again is with pride cherished thinking–'He has become King through my support.' The very feeling of having reached the end will,

राज्यप्राप्तिकृतार्थमेकमपरं तीर्णप्रतिज्ञार्णवं
सौहार्दात्कृतकृत्यतैव नियतं लब्धान्तरा भेत्स्यति ॥ २३ ॥ (निष्क्रान्तः)

इति राक्षसविचारो नाम द्वितीयोऽङ्कः

॥ अथ तृतीयोऽङ्कः ॥

(ततः प्रविशति कञ्चुकी)

[2] कञ्चुकी — (सनिर्वेदम्)

रूपादीन्विषयान्निरूप्य करणैर्यैरात्मलाभस्त्वया
लब्धस्तेष्वपि चक्षुरादिषु हृताः स्वार्थावबोधक्रियाः ।
अङ्गानि प्रसभं त्यजन्ति पटुतामाज्ञाविधेयानि ते
न्यस्तं मूर्ध्नि पदं तवैव जरया तृष्णे मुधा ताम्यसि ॥ १ ॥

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having found some loop-hole, surely make them two break away from friendship,–the one who has gained his object by the acquisition of the kingdom, and the other who has crossed the ocean of his vow. [23] *(Exit)*

End of The Second Act

CALLED

THE RAKSHASA'S PLOTS

ACT III

[1] *(Then enters a chamberlain)*

[2] CHAMBERLAIN–*(With despondency)* O Desire, even unto the eye and others, by means of which sense organs your own manifestation was secured after perceiving the objects of the sense, i.e., form and others, the functions of cognising their own objects have been denied; the limbs that were obedient to your commands are rapidly giving up their vigour; Oldage has planted her foot on your very head! In vain do you struggle! [1]

[3](परिक्रम्याकाशे) भो भोः सुगाङ्गप्रासादाधिकृताः पुरुषाः सुगृहीतनामधेयश्चन्द्रगुप्तो वः समाज्ञापयति । प्रवृत्तकौमुदीमहोत्सवरमणीयतरं कुसुमपुरमवलोकयितुमिच्छामि । तत्संस्क्रियन्तामस्मद्दर्शनयोग्याः सुगाङ्गप्रासादोपरिभूमय इति । (पुनराकाशे) किं ब्रूथ ? आर्य, किमविदित एवायं देवस्य कौमुदीमहोत्सवप्रतिषेध इति । आः दैवोपहताः ! किमनेन वः सद्यःप्राणहरेण कथोपोद्घातेन ? शीघ्रमिदानीम्

[4] अलिङ्गन्तु गृहीतधूपसुरभीन्स्तम्भान्पिनद्धस्रजः
संपूर्णेन्दुमयूखसंहतिरुचां सच्चामराणां श्रियः ।
सिंहाङ्कासनधारणाच्च सुचिरं संजातमूर्च्छामिव
क्षिप्रं चन्दनवारिणा सकुसुमः सेकोऽनुगृह्णातु गाम् ॥ २ ॥

[5] किं ब्रूथ ? आर्य, इदमनुष्ठीयते देवस्य शासनमिति ? भद्रास्त्वरध्वम् । अयमागत एव देवश्चन्द्रगुप्तः । य एषः—

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[3] *(Moving on and looking up into the sky)* Oh, you persons in charge of the Sugāṅga palace, His Majesty Candragupta of a well-invoked name, commands you.—'I wish to see Kusumapura all the more charming with the Kaumudī festival celebrations commenced. So let the upper terraces of the Sugāṅga palace, suited for our observation be decorated.' *(Again looking up into the sky)* Do you say—'Sir, is not this ban on the Kaumudī festival known to His Majesty'? Ah, you ill-fated fellows! Of what good to you is this reference to a topic that entails instantaneous death? Now, quickly—

[4] Let the splendours of the fine Cāmaras of the lustre of the enmassed beams of the full moon embrace the pillars that are made fragrant with burning incense and have garlands attached to them; and let the sprinkling of sandal water, together with flowers, refresh forthwith the earth which is, as it were, under a swoon caused by her supporting the throne (marked with lions) for a long time! [2]

[5] Do you say— 'Sir, His Majesty's command will be

[6] सुविश्रब्धैरङ्गैः पथिषु विषमेष्वप्यचलता
चिरं धुर्येणोढा गुरुरपि भुवो यास्य गुरुणा ।
धुरं तामेवोच्चैर्नववयसि वोढुं व्यवसितो
मनस्वी दम्यत्वात्स्खलति च न दुःखं वहति च ॥ ३ ॥

[7] (नेपथ्ये) इत इतो देवः । [इदो इदो देवः]

[8] (ततः प्रविशति राजा प्रतीहारी च)

[9] **राजा**—(स्वगतम्) राज्यं हि नाम राजधर्मानुवृत्तिपरस्य नृपतेर्महद् अप्रीतिस्थानम् । कुतः ।

[10] परार्थानुष्ठाने रहयति नृपं स्वार्थपरता
परित्यक्तस्वार्थो नियतमयथार्थः क्षितिपतिः ।
परार्थश्चेत्स्वार्थादभिमततरो हन्त परवान्
परायत्तः प्रीतेः कथमिव रसं वेत्ति पुरुषः ॥ ४ ॥

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carried out presently'? My good men, hurry up. His Majesty Candragupta is coming here, already! He it is (who),—

[6]Strong-minded as he is,— attempting in his youthful age to bear the very same mighty burden of the earth, which, although heavy, was borne long by his veteran father not swerving even on uneven paths on account of his well-trusted subordinates (*also* his well-developed limbs),–he stumbles on account of his being inexperienced, and does not feel the pain at all. [NOTE — *dhurya*=a bull trained for the yoke. *damya*= a young bull not trained for the yoke.] [3]

[7]*(Behind the curtain)* This way, your Majesty, this way.

[8] *(Then enter the King and the portress)*

[9] KING—*(To himself)* A kingdom is indeed a source of great discomfort to a king devoted to (the observance of) the duties of a ruler. For—

[10] Self-interest forsakes the king in acting for others' interests. With self-interest abandoned, the name 'Lord of the Earth' is verily not true to the sense. If others' interest is

11 अपि च । दुराराध्या हि राजलक्ष्मीरात्मवद्भिरपि राजभिः । कुतः ।

12 तीक्ष्णादुद्विजते मृदौ परिभवत्रासान्न संतिष्ठते
मूर्खान्द्वेष्टि न गच्छति प्रणयितामत्यन्तविद्वत्स्वपि ।
शूरेभ्योऽभ्यधिकं बिभेत्युपहसत्येकान्तभीरूनहो
श्रीर्लब्धप्रसरेव वेशवनिता दुःखोपचर्या भृशम् ॥ ५ ॥

13 अन्यच्च । कृतककलहं कृत्वा स्वतन्त्रेण किंचित्कालान्तरं व्यवहर्तव्यमित्यार्यादेशः । स च कथमपि मया पातकमिवाभ्युपगतः । अथ वा शश्वदार्योपदेशसंस्क्रियमाणमतयः सदैव स्वतन्त्रा वयम् । कुतः ।

14 इह विरचयन्साध्वीं शिष्यः क्रियां न निवार्यते
त्यजति तु यदा मार्गं मोहात्तदा गुरुरङ्कुशः ।

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preferable to self-interest, then alas ! the king is dependent on others. How can a man controlled by others know the taste of pleasure? [4]

11 Moreover, Royal Fortune is, indeed, hard to be propitiated even by self-controlled kings. For—

12 She shrinks from the stern; stays not with the mild on account of the fear of insults; hates the fools; does not cultivate friendship even with the profoundly learned; is very much afraid of the brave; and ridicules the extremely timid persons;— (thus) Royal Fortune is, like a domineering courtezan, very hard to serve. [5]

13 And another thing. — The command of the Revered one (Cāṇakya) is that I must behave independently for sometime, having picked up a feigned quarrel with him. And that, like a sin, has been somehow accepted by me. Or why? We are ever independent, our mind being improved by the repeated advices of the Revered One. For—

14 The pupil is not prevented from doing a good act here; but, when he, through delusion, leaves the (right) path, then the preceptor is the goad. Virtuous persons, therefore, being

विनयरुचयस्तस्मात्सन्तः सदैव निरङ्कुशाः
परतरमतः स्वातन्त्र्येभ्यो वयं हि पराङ्मुखाः ॥ ६ ॥

15 (प्रकाशम्) आर्ये वैहीनरे, सुगाङ्गमार्गमादेशय ।

16 कञ्चुकी – इत इतो देवः ।(परिक्रम्य) अयं सुगाङ्गप्रासादः । शनैरारोहतु देवः ।

17 राजा – (नाट्येनारुह्य दिशोऽवलोक्य) अहो शरत्समयसंभृतशोभानां दिशामतिरमणीयता ! कुतः ।

18 शनैः श्यानीभूताः सितजलधरच्छेदपुलिनाः
समन्तादाकीर्णाः कलविरुतिभिः सारसकुलैः ।
चिताश्चित्राकारैर्निशि विकचनक्षत्रकुमुदै-
र्नभस्तः स्यन्दन्ते सरित इव दीर्घा दश दिशः ॥ ७ ॥ अपि च

19 अयामुद्वृत्तानां निजमुपदिशन्त्या स्थितिपदं
दधत्या शालीनामवनतिमुदारे सति फले ।

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fond of discipline are always free: we are, indeed, averse to all independence beyond this. [6]

15 *(Aloud)* Noble Vaihīnari, show (me) the way to the Sugāṅga palace.

16 CHAMBERLAIN— This way, this way, your Majesty. *(Moving on)* This is the Sugāṅga palace. Let your Majesty ascend slowly.

17 KING—*(Having ascended gesticulatingly: observing all the quarters)* Oh, the excessive loveliness of the quarters with beauty added by the autumnal season ! For—

18 Having gradually become narrow, endowed with sandy banks in the form of strips of white clouds, scattered all over with crowds of sārasa birds cackling sweetly, and strewn with full-blown night-lotuses of bright stars of wonderful form at night, the ten extensive quarters are spreading forth from the sky, like so many long (watery) streams flowing after the month of S'rāvaṇa. [7] Moreover—

19 O ! By the autumn,— pointing out their natural state

मयूराणामुग्रं विषमिव हरन्त्या मदमहो
कृतः कृत्स्नस्यायं विनय इव लोकस्य शरदा ॥८॥ इमामपि
[20] भर्तुस्तथा कलुषितां बहुवल्लभस्य मार्गे कथंचिदवतार्य तनूभवन्तीम् ।
सर्वात्मना रतिकथाचतुरेव दूती गङ्गां शरन्नयति सिन्धुपतिं प्रसन्नाम् ॥९॥

[21] (समन्तादवलोक्य) अये, कथमप्रवृत्तकौमुदीमहोत्सवं कुसुमपुरम् ? आर्य वैहीनरे, अथास्मद्वचनादाघोषितः कुसुमपुरे कौमुदीमहोत्सवः ?

[22] कञ्चुकी—अथ किम् ।

[23] राजा — तत्किं न गृहीतमस्मद्वचनं पौरैः ?

[24] कञ्चुकी — (कर्णौ पिधाय) शान्तं पापम् । पृथिव्यामस्खलितपूर्वं देवस्य शासनं कथं पौरेषु स्खलिष्यति ?

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and place to the waters flowing beyond their bonds, imparting to the paddy-stalks the state of bending down, the crop being luxuriant, (and) removing from the peacocks their turbulent pride as if it were virulent poison,–modest behaviour has been taught to the entire world! [8] Also this—

[20] Having somehow brought down to the right path, Gangā who had become angry (turbid) upon her many-wived husband and was (hence) becoming lean, Autumn, like a female messenger clever at talking of love, leads her absolutely clear, to the lord of rivers. [9]

[21] *(Looking all around)* Ey, how is it Kusumapura is without the moon-light festival started (even)! Noble Vaihīnari, was the (celebration of the) moon-light festival proclaimed in Kusumapura according to our command?

[22] CHAMBERLAIN—Quite so.

[23] KING–Then, is it that my command was not respected by the citizens?

[24] CHAMBERLAIN–*(Closing both his ears)* The evil be averted! How could Your Majesty's command,–never before ineffective on this earth,— stumble (i.e. be without effect) on the citizens?

25 **राजा**—तत्कथमप्रवृत्तकौमुदीमहोत्सवमद्यापि कुसुमपुरम् ?

26 धूर्तैरन्वीयमानाः स्फुटचतुरकथाकोविदैर्वेशनार्यो
नालंकुर्वन्ति रथ्याः पृथुजघनभराक्रान्तिमन्दैः प्रयातैः।
अन्योन्यं स्पर्द्धमाना न च गृहविभवैः स्वामिनो मुक्तशङ्काः
साकं स्त्रीभिर्भजन्ते विधिमभिलषितं पार्वणं पौरमुख्याः॥ १०॥

27 **कञ्चुकी**—एवमेवैतत्।

28 **राजा**—किमेतत् ?

29 **कञ्चुकी**—देव, इदम्।

30 **राजा**—स्फुटं कथय।

31 **कञ्चुकी**—प्रतिषिद्धः कौमुदीमहोत्सवः।

32 **राजा**—(सक्रोधम्) आः केन ?

33 **कञ्चुकी**—देव, नातः परं विज्ञापयितुं शक्यम्।

34 **राजा**—न खल्वार्यचाणक्येनापहृतः प्रेक्षकाणामतिशयरमणीयश्चक्षुषोर्विषयः

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25 KING—Then, how is it that Kusumapura is even now without the Kaumudi festival commenced ?

26 Courtezens, being followed by gallants (dhūrta) versed in free and clever talk, are not adorning the streets with (their) delightful gaits slow on account of the imposition of the weight of (their) broad hips. Nor do the lords,–the leading citizens, vying with each other in the richness of their houses, and with all apprehension shaken off, enjoy the longed for observance of the (Kaumudi) festival together with their women. [10]

27 CHAMBERLAIN—Thus indeed it is.

28 KING—What is *it* ?

29 CHAMBERLAIN—Your Majesty, this......

30 KING—Speak out clearly.

31 CHAMBER.– The Kaumudi festival has been prohibitted

32 KING—*(Angrily)* Ah ! By whom?

33 CHAMBERLAIN—Sire, beyond this cannot be reported.

34 KING— Surely, (this) extremely delightful object of

35 कञ्चुकी—देव, कोऽन्यो जीवितुकामो देवस्य शासनमतिवर्तेत ?

36 राजा—शोणोत्तरे, उपवेष्टुमिच्छामि ।

37 प्रतीहारी—देव, इदं सिंहासनम् । उपविशतु देवः [देव एदं सीहासणं। उपविसदु देवो]

38 राजा—(उपविश्य) आर्य वैहीनरे, आर्यचाणक्यं द्रष्टुमिच्छामि ।

39 कञ्चुकी—यदाज्ञापयति देवः । (इति निष्कान्तः)

40 (ततः प्रविशत्यासनस्थः स्वभवनगतः कोपानुविद्धां चिन्तां नाटयंश्चाणक्यः)

41 चाणक्यः—कथं स्पर्द्धते मया सह दुरात्मा राक्षसः ?

42 कृतागाः कौटिल्यो भुजग इव निर्याय नगरा-
यथा नन्दान्हत्वा नृपतिमकरोन्मौर्यवृषलम् ।
तथाहं मौर्येन्दोः श्रियमपहरामीति कृतधीः
प्रकर्षं मद्बुद्धेरतिशयितुमेष व्यवसितः ॥ ११ ॥

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sight of the spectators has not been removed by noble Cāṇakya, (is it not) ?

35 CHAMBERLAIN—Your Majesty, who else, with a desire to live, would over-rule your Majesty's command?

36 KING—S'ōṇōttarā, I wish to sit down.

37 PORTRESS—Sire, here is a throne. May your Majesty sit down.

38 KING—*(Sitting down)* Noble Vaihīnari, I wish to see Revered Cāṇakya.

39 CHAMBERLAIN—As your Majesty bids, *(Exit)*

40 *(Then enters Cāṇakya, seated in his own house, gesticulating the state of a disturbed mind mixed with anger)*

41 CĀṆAKYA—How is it the vile-hearted Rākṣasa vies with me?

42 He is engaged in surpassing the preeminence of my intellect, having resolved in his mind thus—"I shall wrest the Sovereignty of the Maurya-moon just in the same way as Kautilya-having gone out of the city like an injured serpent-made Maurya-vṛṣala king after killing the Nandas.'

[43] (आकाशे लक्ष्यं बध्वा) राक्षस ! राक्षस ! विरम्यतामस्मात् दुर्व्यसनात् ।

[44] **उत्सिक्तः कुसचिवदृष्टराज्यभारो नन्दोऽसौ न भवति चन्द्रगुप्त एषः ।**
चाणक्यस्त्वमपि च नैव केवलं ते साधर्म्यं मदनुकृतेः प्रधानवैरम् ॥ १२ ॥

[45] (विचिन्त्य)अथ वा नातिमात्रमत्र वस्तुनि मया मनः खेदयितव्यम् । कुतः—

[46] **मद्भृत्यैः किल सोऽपि पर्वतसुतो व्याप्तः प्रविष्टान्तरै-**
रुद्युक्ताः स्वनियोगसाधनविधौ सिद्धार्थकाद्याः स्पशाः ।
कृत्वा संप्रति कैतवेन कलहं मौर्येन्दुना राक्षसं
भेत्स्यामि स्वमतेन भेदकुशलं ह्येष प्रतीपं द्विषः ॥ १३ ॥

[47] (प्रविश्य)**कञ्चुकी**—कष्टं खलु सेवा ।

[48] **भेतव्यं नृपतेस्ततः सचिवतो राज्ञस्ततो वल्लभा-**
दन्येभ्यश्च वसन्ति येऽस्य भवने लब्धप्रसादा विटाः ।

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[43] *(Fixing his gaze on a mark in the sky)* Rākṣasa ! O Rākṣasa ! Desist from this mad pursuit.

[44] This (Maurya) is not Nanda—a haughty fellow—with the administration of (his) kingdom looked after by inefficient ministers; this is Candra-gupta (one who is guarded by the Brahmin-chief i.e. myself). You too can never be Cāṇakya; in your imitating me, the common aspect is just the enmity with the principal (king).

[45] *(Thinking)* Or why, I should not very much worry my mind over this matter. For—

[46] Indeed, that son of Parvata, too, is surrounded by my servants, who have gained his confidence; the spies such as Siddhārthaka are engaged in the task of carrying out their duties; skilled at alienation, that I am, I shall now estrange in my own way, the antagonistic Rākṣasa from our enemy, by picking up a quarrel for show, with the moon-like Maurya

[47] *(Entering)* CHAMBERLAIN—Hard indeed is servitude!

[48] The king should be dreaded, then the ministers, then the king's favourite-folk and also others,—the disolute (com-

दैन्यादुन्मुखदर्शनापलपनैः पिण्डार्थमायस्यतः
सेवां लाघवकारिणीं कृतधियः स्थाने श्ववृत्तिं विदुः ॥ १४ ॥

49 (परिक्रम्यावलोक्य च) इदमार्यचाणक्यगृहम् । यावत्प्रविशामि । (प्रविश्यावलोक्य च) अहो राजाधिराजमन्त्रिणो विभूतिः ! तथाहि

50 उपलशकलमेतद्भेदकं गोमयानां
बटुभिरुपहृतानां बर्हिषां स्तूपमेतत् ।
शरणमपि समिद्भिः शुष्यमाणाभिराभि-
र्विनमितपटलान्तं दृश्यते जीर्णकुड्यम् ॥ १५ ॥

51 तत्स्थाने खल्वस्य वृषलो देवश्चन्द्रगुप्तः । कुतः ।

52 स्तुवन्ति श्रान्तास्याः क्षितिपतिमभूतैरपि गुणैः
प्रवाचः कार्पण्याद्यदवितथवाचोऽपि पुरुषाः ।

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panions of the king) who live in his palace having gained his favour. This servitude, which makes a man very light, of one who toils in utter helplessness for bread, with looks directed towards the face (of the master) and with utterences that are far from truth, the wise rightly consider a canine mode of living. [14]

49 *(Moving along and beholding)* This is Revered Cāṇakya's house. I will just enter. *(Entering and beholding)* O the affluence of the minister of the king of kings ! Thus—

50 This piece of stone is to pound the (dry) cow-dung (cakes); this pile is of the holy (Kus'a) grass collected by (his) pupils; this shed too, of dilapidated walls, is seen with the front end of its roof bent down by (the weight of) these holy (Palās'a) sticks spread out for drying. [15]

51 So it is but right that to him His Majesty Candragupta is merely a Vṛṣala. For—

52 All this is indeed the power of greed, that even persons of truthful speech, becoming garrulous on account of the helplessness due to poverty, praise the king even for virtues

प्रभावस्तृष्णायाः स खलु सकलः स्यादितरथा
निरीहाणामीशस्तृणमिव तिरस्कारविषयः ॥ १६ ॥

53 (विलोक्य सभयम्) अये तदयमार्यचाणक्यस्तिष्ठति

54 यो नन्दमौर्यनृपयोः परिभूय लोकमस्तोदयौ प्रतिदिशन्नविभिन्नकालम् ।
पर्यायपातितहिमोष्णमसर्वगामि धाम्नातिशाययति धाम सहस्रधाम्नः ॥

55 (जानुभ्यां भूमौ निपत्य) जयत्वार्यः ।

56 **चाणक्यः**—वैहीनरे, किमागमनप्रयोजनम् ?

57 **कञ्चुकी**—आर्य, प्रणतिसंभ्रमोच्चलितभूमिपालमौलिमालामाणिक्यशकलशिखापिशङ्गीकृतपादपद्मयुगलो देवश्चन्द्रगुप्त आर्यं शिरसा प्रणम्य विज्ञापयति । अकृतक्रियान्तरायमार्यं द्रष्टुमिच्छामीति ।

58 **चाणक्यः**—वृषलो मां द्रष्टुमिच्छति ! वैहीनरे, न खलु वृषलस्य

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non-existent (in him), until their tongues are tired. Otherwise, to those who are without desire, a king is like straw,—an object of contempt. [16]

53 *(Beholding; with fear)* Oh ! Here is that Revered Cāṇakya

54 ......who after having defied the world, bringing about the fall and rise of the kings Nanda and Maurya (respectively), but not at different times, makes his lustre surpass the lustre of the thousand-rayed sun which sheds cold and heat alternately and does not pervade every where. [17]

55 *(Kneeling on the ground)* Victory to your Reverence !

56 CĀṆAKYA–Vaihinari, what is the purpose of your coming ?

57 CHAMBERLAIN— Sir, His Majesty Candragupta,— the pair of whose lotus-feet is rendered tawny by the flame-like rays of the pieces of rubies in the series of the crests of kings shaken through haste at the offering of obeisance,— after bowing down his head in salutation, respectfully submits to your Reverence—'I desire to see your Reverence, with no hindrance caused to (your) duties.'

58 CĀṆAKYA—Vṛṣala desires te see me ! Vaihinari, this

श्रवणपथं गतोऽयं मत्कृतः कौमुदीमहोत्सवप्रतिषेधः ?

59 **कञ्चुकी**—आर्य, अथ किम् ।

60 **चाणक्यः**—(सक्रोधम्) आः, केन कथितम् ?

61 **कञ्चुकी**—(सभयम्) प्रसीदत्वार्यः । स्वयमेव सुगाङ्गप्रासादगतेन देवेनावलोकितमप्रवृत्तकौमुदीमहोत्सवं पुरम् ।

62 **चाणक्यः**—आः ज्ञातम् । ततो भवद्भिरन्तरा प्रोत्साह्य कोपितो वृषलः । किमन्यत् ? (कञ्चुकी भयं नाटयंस्तूष्णीमधोमुखस्तिष्ठति) अहो राजपरिजनस्य चाणक्यस्योपरि प्रद्वेषपक्षपातः ! अथ क्व वृषलः ?

63 **कञ्चुकी**—आर्य, सुगाङ्गगतेन देवेनाहमार्यपादमूलं प्रेषितः ।

64 **चाणक्यः**—(उत्थाय) सुगाङ्गमार्गमादेशय ।

65 **कञ्चुकी**—इत इत आर्यः । (उभौ परिक्रामतः) एष सुगाङ्गप्रासादः । शनैरारोहत्वार्यः ।

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prohibition of the Kaumudi festival ordered by me has not reached the ears of Vṛṣala, is it not ?

59 CHAMBERLAIN—What else, sir ?

60 CĀṆAKYA—*(Angrily)* Ah ! by whom was it told ?

61 CHAMBERLAIN—*(With fear)* May it please the Revered One ! The city without the Kaumudi festival started was personally witnessed by His Majesty gone to the Sugāṅga palace.

62 CĀṆAKYA—Ah ! I see. Then, secretly incited by you people, Vṛṣala has been infuriated. What else ? *(The chamberlain, gesticulating fear, stands quiet, hanging down his face)* Oh, how great the leanings of the king's attendants, towards hatred upon Cāṇakya ! Now, where is Vṛṣala?

63 CHAMBERLAIN—Sir, I was sent to the feet of your Reverence by His Majesty gone to Sugāṅga.

64 CĀṆAKYA—*(Rising)* Show me the way to Sugāṅga.

65 CHAMBERLAIN—This way, your Reverence, this way. *(Both move)* This is the Sugāṅga palace; let your Reverence go up slowly.

66 चाणक्यः—(नाट्येनारुह्यावलोक्य च) अये सिंहासनमध्यास्ते वृषलः ! साधु साधु

67 नन्दैर्वियुक्तमनपेक्षितराजवृत्तैरध्यासितं च वृषलेन वृषेण राज्ञाम् ।
सिंहासनं सदृशपार्थिवसंगतं च प्रीतिं परां प्रगुणयन्ति गुणा ममैते ॥ १८ ॥

68 (उपसृत्य) विजयतां वृषलः !

69 राजा—(आसनादुत्थाय) आर्य, चन्द्रगुप्तः प्रणमति । (इति पादयोः पतति)

70 चाणक्यः — (पाणौ गृहीत्वा) उत्तिष्ठोत्तिष्ठ वत्स ।

71 आ शैलेन्द्राच्छिलान्तस्खलितसुरधुनीशीकरासारशीता-
त्तीरान्तान्नैकरागस्फुरितमणिरुचो दक्षिणस्यार्णवस्य ।
आगत्यागत्य भीतिप्रणतनृपशतैः शश्वदेव क्रियन्तां
चूडारत्नांशुगर्भास्तव चरणयुगस्याङ्गुलीरन्ध्रभागाः ॥ १९ ॥

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66 CĀṆAKYA—*(Acting ascending and seeing)* Ey, Vṛṣala is seated on the throne! Well, well!

67 This throne dissociated from the Nandas who paid no heed to kingly duties, (now) occupied by Vṛṣala the best of kings, and (thus) associated with a worthy ruler,– these good points promote great satisfaction in me. [18]

68 *(Going near)* Victory to Vṛṣala!

69 KING—*(Rising up from his seat)* Revered one, Candragupta salutes (you). *(Falls prostrate at his feet)*

70 CĀṆAKYA—*(Holding him by the hand)* Rise, rise, my dear boy.

71 May the interstices between the toes of your two feet be ever rendered impregnated with the rays of their crest-gems by the hundreds of kings prostrating (before you) through fear, having come repeatedly (from all parts)–from the mountain-lord (Himālaya) cool with the shower of sprays from the river of the gods (Gaṅgā) falling down between his rocks, right up to the end of the shore of the southern ocean which is with the lustres of gems sparkling in many shades. [19]

72 **राजा**—आर्यप्रसादादनुभूयत एव सर्वम् । तदुपविशत्वार्यः ।

(उभौ यथोचितमुपविष्टौ)

73 **चाणक्यः**—वृषल, किमर्थं वयमाहूताः ?

74 **राजा**—आर्यस्य दर्शनेनात्मानमनुग्राहयितुम् ।

75 **चाणक्यः**—(सस्मितम्) अलमनेन प्रश्रयेण । न निष्प्रयोजनमधिकारवन्तः प्रभुभिराहूयन्ते ।

76 **राजा**—कौमुदीमहोत्सवप्रतिषेधस्य किं फलमार्यः पश्यति ?

77 **चाणक्यः**—(स्मितं कृत्वा) उपालब्धुं तर्हि वयमाहूताः !

78 **राजा**—न हि न हि । विज्ञापयितुम् ।

79 **चाणक्यः**—यद्येवं तर्हि विज्ञापनीयानामवश्यं शिष्येण रुचयोऽनुरोद्धव्याः

80 **राजा**—एवमेतत् । कः संदेहः ? किंतु न कदाचिदार्यस्य निष्प्रयोजना प्रवृत्तिरित्यस्ति नः प्रश्नावकाशः ।

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72 KING–Through the favour of your Reverence, all (this) is being already enjoyed. Now, may Your Reverence sit down. *(Both sit down, as befits their status)*

73 CĀṆAKYA—Vṛṣala, why have we been summoned ?

74 KING—To get myself favoured by the sight of the Revered One.

75 CĀṆAKYA–*(With a smile)* Enough of this humility. Never are officers summoned by their masters without purpose.

76 KING—What benefit has Your Reverence in view in banning the Kaumudi festival ?

77 CĀṆAKYA—*(Smiling)* So, we have been summoned for censure !

78 KING—No, not at all; (only) to request (you).

79 CĀṆAKYA—If so, then, the pupil should necessarily respect the wishes of those who are to be requested.

80 KING—Thus it is. What doubt ? But, (all the same), there is scope for my question, as the steps taken by Your Reverence are never without a purpose.

81 चाणक्यः—वृषल, सम्यग्गृहीतवानसि । न ह्यप्रयोजनमन्तरा चाणक्यः स्वप्नेऽपि चेष्टते ।

82 राजा—आर्य, अत एव शुश्रूषा मां मुखरयति ।

83 चाणक्यः—वृषल, श्रूयताम् । इह खल्वर्थशास्त्रकारास्त्रिविधां सिद्धिमुपवर्णयन्ति राजायत्तां सचिवायत्तामुभयायत्तां चेति । ततः सचिवायत्तसिद्धेस्तव किं प्रयोजनान्वेषणेन ? यतो वयमेवात्र नियुक्ता वत्स्यामः ।

84 (राजा सकोपं मुखं परावर्तयति । नेपथ्ये वैतालिकौ पठतः)

85 एकः—आकाशं काशपुष्पच्छविमभिभवता भस्मना शुक्लयन्ती
शीतांशोरंशुजालैर्जलधरमलिनां क्लिश्नती कृत्तिमैभीम् ।
कापालीमुद्वहन्ती स्रजमिव धवलां कौमुदीमित्यपूर्वा
हास्यश्रीराजहंसा हरतु तनुरिव क्लेशमैशी शरद्वः ॥ २० ॥

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81 CĀṆAKYA—Vṛṣala, you have grasped rightly. Cāṇakya never acts without purpose, even in a dream.

82 KING–Revered sir, that is why a desire to hear makes me garrulous.

83 CĀṆAKYA— Vṛṣala, listen. Writers on politics describe three kinds of administrative success in this world,—resting with the king, resting with the minister (and) resting with both. So, of what use is this finding out of the purpose to you whose success rests with the minister? For, we, appointed for this, would carry on as we like.

84 *(The king turns aside his face as if in anger.) (Two bards recite behind the curtain).*

85 FIRST BARD—May S'ivā's wonderous person remove your troubles;— the person, whitening the sky with ashes that surpass the lustre of the Kās'a flowers; bedimming the elephant hide of the darkness of a rain-bearing cloud through the net-works of the rays of the (crest) moon; wearing a string of white skulls as if it were a garland of moon-beams; having kingly swans in the form of the beauty of smiles; and which is thus like an unusual Autumn. [20]

अपि च [86] प्रत्यग्रोन्मेषजिह्मा क्षणमनभिमुखी रत्नदीपप्रभाणा-
मात्मव्यापारगुर्वी जनितजललवा जृम्भितैः साङ्गभङ्गैः ।
नागाङ्कं मोक्तुमिच्छोः शयनमुरु फणाचक्रवालोपधानं
निद्राच्छेदाभिताम्रा चिरमवतु हरेर्दृष्टिराकेकरा वः ॥ २१ ॥

[87] द्वितीयः—
सत्त्वोत्कर्षस्य धात्रा निधय इव कृताः केऽपि कस्यापि हेतो-
र्जेतारः स्वेन धाम्ना मदसलिलमुचां नागयूथेश्वराणाम् ।
दंष्ट्राभङ्गं मृगाणामधिपतय इव व्यक्तमानावलेपा
नाज्ञाभङ्गं सहन्ते नृवर नृपतयस्त्वादृशाः सार्वभौमाः ॥ २२ ॥

अपि च [88] भूषणाद्युपभोगेन प्रभुर्भवति न प्रभुः ।
परैरपरिभूताज्ञस्त्वमिव प्रभुरुच्यते ॥ २३ ॥

Moreover—

[86] May the half-closed eyes of Hari desirous of leaving his commodious bed—the body of the serpent (S'eṣa)—with the circle of hoods as the pillow, protect you for long;—the eyes that are dull owing to their recent opening, that do not face for a moment the lustres of the jewel-lamps, that are languid in their fnnction, that are with water particles produced on account of the yawnings together with the contortions of limbs; and that are slightly red due to the break of sleep. [21]

[87] SECOND BARD–O best of men, paramount rulers of men like you do not brook the violation of their commands, just as the lions do not brook the breaking of their jaws, their self-respect and pride being thus manifest;— (rulers and lions), who have been made by the Creator for some reason or other the indescribable repositories as it were, of the exuberence of power, and the conquerors, by means of their own might, of the masters of troops of elephants, emitting *pride*-fluid (ichor). [22] Moreover—

[88] A king does not become a king by the (mere) enjoyment

89 **चाणक्यः**—(स्वगतम्) प्रथमं तावद्विशिष्टदेवतास्तुतिरूपेण प्रवृत्तशरद्गुणप्रख्यापनमाशीर्वचनम्। इदमपरं किमिति नावधारयामि। (विचिन्त्य) आः ज्ञातम्! राक्षसस्यायं प्रयोगः। दुरात्मन् राक्षस, दृश्यसे। भोः, जागर्ति खलु कौटिल्यः!

90 **राजा**—आर्य वैहीनरे, आभ्यां वैतालिकाभ्यां सुवर्णशतसहस्रं दापय।

91 **कञ्चुकी**—यदाज्ञापयति देवः। (इति परिक्रामति)

92 **चाणक्यः**—(सक्रोधम्) वैहीनरे, तिष्ठ न गन्तव्यम्। वृषल, किमयमस्थाने महानर्थोत्सर्गः?

93 **राजा**—(सक्रोधम्) आर्येणैवं सर्वत्र निरुद्धचेष्टाप्रसरस्य मे बन्धनमिव राज्यं; न राज्यमिव।

94 **चाणक्यः**—वृषल, स्वयमनभियुक्तानां राज्ञामेते दोषाः संभवन्ति। तद्यदि न सहसे ततः स्वयमभियुज्यस्व।

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of ornaments etc.; he (alone), who has his orders not slighted, like you, is (rightly) called a king. [23]

89 CĀṆAKYA—*(To himself)* The first one, descriptive of the attractions of the Autumn that has set in, is of course a benediction in the form of a praise to distinguished divinities. This, another one, I do not understand as to what it means. *(Thinking)* Ah, I see! This is a move of Rākṣasa. O vile-hearted Rākṣasa! You are found out. Oh! Cāṇakya is, indeed, wide awake!

90 KING—Noble Vaihīnari, see that a hundred thousand pieces of gold are given to these two bards.

91 CHAMBERLAIN—As your Majesty bids. *(Moves)*

92 CĀṆAKYA—*(Angrily)* Vaihīnari, stay, you should not go. Vṛṣala, why this heavy expenditure of money over an unworthy business?

93 KING—*(With anger)* To me, with the scope of my movement thus restricted by your Reverence in every affair, the kingship is like imprisonment, and not like kingship.

94 CĀṆAKYA—Vṛṣala, these defects do attend kings who

95 राजा—एते वयं स्वकर्मण्यभियुज्यामहे ।

96 चाणक्यः—प्रियं नः । वयमपि स्वकर्मण्यभियुज्यामहे ।

97 राजा—यद्येवं तर्हि कौमुदीमहोत्सवप्रतिषेधस्य तावत्प्रयोजनं श्रोतुमिच्छामः

98 चाणक्यः—वृषल, कौमुदीमहोत्सवानुष्ठानस्य किं प्रयोजनमित्यहमपि श्रोतुमिच्छामि ।

99 राजा—प्रथमं तावन्ममाज्ञाऽव्याघातः ।

100 चाणक्यः—वृषल, ममापि तवाज्ञाव्याघात एव कौमुदीमहोत्सवप्रतिषेधस्य प्रथमं प्रयोजनम् । कुतः ।

101 अम्भोधीनां तमालप्रभवकिसलयश्यामवेलावनाना-
मा पारेभ्यश्चतुर्णां चटुलतिमिकुलक्षोभितान्तर्जलानाम् ।
मालेवाम्लानपुष्पा तव नृपतिशतैरुह्यते या शिरोभिः
सा मय्येव स्खलन्ती प्रथयति विनयालंकृतं ते प्रभुत्वम् ॥ २४ ॥

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do not apply themselves (to the administration of their kingdom). So, if you cannot tolerate them, then attend personally to your affairs.

95 KING—Forthwith we attend to our own task.

96 CĀṆAKYA—That is a satisfaction to us. We too attend to our task.

97 KING—If so, then I wish to hear the object in banning the Kaumudi festival.

98 CĀṆAKYA—Vṛṣala, I too wish to hear what the purpose is in observing the Kaumudi festival.

99 KING—The first, of course, is the non-violation of my command.

100 CĀṆAKYA—Vṛṣala, in my case also, the first object in banning the Kaumudi festival is the violation of your command. For—

101 That command of yours which is borne on their heads as if it were an unfaded wreath of flowers by hundreds of kings up to the shores of the four oceans the forests on the coasts of which are dark with the tender leaves growing on

102 अथ त्वमपरमपि प्रयोजनं श्रोतुमिच्छसि, तदपि कथयामि।

103 राजा—कथ्यताम्।

104 चाणक्यः—शोणोत्तरे, मद्वचनात्कायस्थमचलं ब्रूहि यत्तद्भद्रभटप्रभृतीनां लेखपत्रं दीयतामिति।

105 प्रतीहारी—यदार्य आज्ञापयति। (इति निष्क्रम्य पुनः प्रविश्य) आर्य, इदं पत्रकम्। [जं अज्जो आणवेदि। ... अज्ज इमं पत्तअं]

106 चाणक्यः—(गृहीत्वा) वृषल, श्रूयताम्।

107 राजा—दत्तावधानोऽस्मि।

108 चाणक्यः—(वाचयति) सुगृहीतनामधेयस्य देवस्य चन्द्रगुप्तस्य सहोत्थायिनां प्रधानपुरुषाणामितोऽपरागादपक्रम्य वध्यमलयकेतुमाश्रितानां प्रमाणलेखपत्रमिदम्। तत्र प्रथमं तावद्गजाध्यक्षो भद्रभटः, अश्वाध्यक्षः पुरुदत्तः, महा-

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the Tamāla trees and whose inner waters are violently disturbed by the whales rushing about, getting violated by me alone, would proclaim your sovereign power as adorned by humility. [24]

102 Now, if you wish to hear another purpose also, I shall tell you that too.

103 KING—Let it be told.

104 CĀṆAKYA—S'ōnōttarā, tell Kāyastha Acala at my instance—'Let that record-sheet relating to Bhadrabhaṭa and others be given'.

105 PORTRESS—As the Revered one bids. *(Exit and re-enter)* Sir, here is that document.

106 CĀṆAKYA—*(Taking it)* Vṛṣala, listen.

107 KING—I am attentive.

108 CĀṆAKYA—*(Reads)* May good befall! This is the authoritative document relating to the principal persons, who rose (in revolt) along with His Majesty Candragupta of well-invoked name, but who, having left from here on account of disaffection, have resorted to Malayaketu designed to be killed (by us):—There, at the very outset, Bhadrabhaṭa, the

प्रतीहारस्य चन्द्रभानोर्भागिनेयो डिङ्गरातः, देवस्य स्वजनगन्धी महाराजो बलगुप्तः, देवस्यैव कुमारसेवको राजसेनः, सेनापतेः सिंहबलस्य कनीयान्भ्राता भागुरायणः, मालवराजपुत्रो रोहिताक्षः, क्षत्रगणमुख्यो विजयवर्मेति ।

109 **राजा** — अथैतेषामपरागहेतून्विज्ञातुमिच्छामि ।

110 **चाणक्यः** —वृषल, श्रूयताम् । अत्र यावेतौ गजाध्यक्षाश्वाध्यक्षौ भद्रभटपुरुषदत्तनामानौ, तौ खलु स्त्रीमद्यमृगयाशीलौ हस्त्यश्वावेक्षणेऽनभियुक्तौ मयाधिकारादवरोप्य स्वजीवनमात्रेणैव स्थापिताविति परपक्षे स्वेन स्वेनाधिकारेण गत्वा मलयकेतुमाश्रितौ । यावेतौ डिङ्गरातबलगुप्तौ, तावप्यत्यन्तलोभाभिभूतौ त्वद्दत्तं जीवनमबहुमन्यमानौ तत्र बहु लभ्यत इत्यपक्रम्य मलयकेतुमाश्रितौ । योऽप्यसौ भवतः कुमारसेवको राजसेन इति, सोऽपि तव प्रसादादतिप्रभूतकोश-

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supervisor of elephants; Puruṣadatta, the supervisor of the horses; Diṅgarāta, nephew of Candrabhānu the chief door-guard; Mahārāja Balagupta, His Majesty's distant relative; Rājasena, His Majesty's own servant when a prince; Bhāgurāyaṇa, the younger brother of Siṁhabala the commander-in-cheif; Rōhitākṣa, the Mālva prince; Vijayavarman, the chief of the host of warriors.

109 KING—Now, I wish to know the causes of the disaffection of these.

110 CĀṆAKYA—Vṛṣala, listen, Here, the two supervisors of elephants and horses, named Bhadrabhaṭa and Puruṣadatta, have resorted to Malayaketu each in his respective capacity on the enemy's side (also), because both of them were removed from their offices and kept on mere subsistence allowance by me, as they being addicted to women, wine and hunting, were not at all attending to the supervision of the elephants and horses. These other two Diṅgarāta and Balagupta also, swayed too much by greed, considering the salary paid by you as not much, resorted to Malayaketu, having gone away from here thinking that much more would be got there, As for this Rājasena, your own servant when a

हस्त्यश्वं सहसैव तन्मद्दैश्वर्यमवाप्य पुनरुच्छेदशङ्कयापक्रम्य मलयकेतुमाश्रितः। योऽयं सेनापतेः सिंहबलस्य कनीयान्भ्राता भागुरायणोऽसावपि तत्र काले पर्वतकेन सह समुत्पन्नसौहार्दस्तत्प्रीत्या च पिता ते चाणक्येन व्यापादित इत्युत्पाद्य रहसि त्रासयित्वा मलयकेतुमपवाहितवान्। ततो भवदपथ्यकारिषु चन्दनदासादिषु निगृहीतेषु स्वदोषाशङ्कयापक्रम्य मलयकेतुमाश्रितः। तेनाप्यसौ मम प्राणरक्षक इति कृतज्ञतामनुवर्तमानेनात्मनोऽनन्तरममात्यपदं ग्राहितः। यौ तौ रोहिताक्षविजयवर्माणौ, तावप्यतिमानित्वात्स्वदायादेभ्यस्त्वया दीयमानं मानमसहमानौ मलयकेतुमाश्रितौ। इत्येषामपरागहेतवः।

111 **राजा**—एवमेतेषु परिज्ञातापरागहेतुषु क्षिप्रमेव कस्मान्न प्रतिविहितमार्येण ?

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prince,–he too, having suddenly secured by your favour that enormous fortune of immence wealth, elephants and horses, went away from here afraid of its being taken back, (and) joined Malayaketu. And this Bhāgurāyaṇa, the younger brother of the commander-in-chief Siṁhabala, he too, with friendship contracted with Parvataka during that (trying) period, and through love for him spirited Malayaketu and after frightening him secretly by inventing (and telling him)–'Your father was murdered by Cāṇakya'. Afterwards, when Candanadāsa and others who were acting adversely to your interests were taken into custody, he went away afraid of his own guilt and joined Malayaketu. He (Malayaketu), too, following the course of gratitude with the idea—'He is the saviour of my life', made him accept the office of the minister in constant attendance upon him. The other two Rohitākṣa and Vijayavarman also, through excessive self-esteem being intolerent of the honour you are conferring on your own relatives, have gone over to Malayaketu. Thus (are) the causes of the disaffection of these men.

111 KING— Against these causes for disaffection clearly known thus, why was no counter-measure adopted immediately by the Revered one ?

112 चाणक्यः—वृषल, न पारितं प्रतिविधातुम्।

113 राजा—किमकौशलादुत प्रयोजनापेक्षया ?

114 चाणक्यः—कथमकौशलं भविष्यति ? प्रयोजनापेक्षयैव।

115 राजा—प्रयोजनमिदानीं श्रोतुमिच्छामि।

116 चाणक्यः—श्रूयतामवधार्यतां च। इह खलु विरक्तानां प्रकृतीनां द्विविधं प्रतिविधानमनुग्रहो निग्रहश्च। अनुग्रहस्तावदाक्षिप्ताधिकारयोर्भद्रभटपुरुषदत्तयोः पुनरधिकारारोपणमेव। अधिकारश्च तादृशेषु व्यसनयोगादनभियुक्तेषु पुनरारोप्यमाणः सकलमेव राज्यस्य मूलं हस्त्यश्वमवसादयेत्। डिङ्गरातबलगुप्तयोरतिलुब्धयोः सकलराज्यप्रदानेनाप्यपरितुष्यतोरनुग्रहः कथं शक्यः ? राजसेनभागुरायणयोस्तु धनप्रणाशभीतयोः कुतोऽनुग्रहस्यावकाशः ? रोहिताक्षविजयवर्मणोरपि दायादमानमसहमानयोरतिमानिनोः कीदृशोऽनुग्रहः प्रीतिं जनयिष्यतीति परि-

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112 CĀṆAKYA—Vṛṣala, counter-measures could not be adopted

113 KING—Was that because of tactlessness, or in view of some advantage ?

114 CĀṆAKYA—How could it be tactlessness? Of course in view of some advantage.

115 KING—Now, I like to hear the advantage.

116 CĀṆAKYA—Listen and understand. Here, indeed, there are two kinds of counter-measures, viz. favour and punishment, in the case of disaffected people. Favour for Bhadrabhaṭa and Puruṣadatta dismissed from office would only mean re-instatement in office. But office restored to persons like them who are indifferent on account of addiction to vices, would destroy the very foundation of the kingdom,—the horses and the elephants. In the case of the extremely greedy Diṅgarāta and Balāgupta who will not be satisfied even with the gift of the entire kingdom, how is any favour possible ? Where again is any scope for favour with reference to Rājasena and Bhāgurāyaṇa who apprehend loss of wealth? And to Rōhitākṣa and Vijayavarman of high self-esteem who are intolerent of the honour done to relatives, what sort of favour can produce gratification? Thus the first alternative

इतः पूर्वः पक्षः । उत्तरोऽपि खलु वयमचिरादधिगतनन्दैश्वर्याः सहोत्थायिनं प्रधानपुरुषवर्गमुग्रेण दण्डेन पीडयन्तो नन्दकुलानुरक्तानां प्रकृतीनामविश्वास्या एव भवाम इत्यतः परिहृत एव । तदेवमनुगृहीतास्मत्पक्षो राक्षसोपदेशप्रवणो महीयसा म्लेच्छबलेन परिवृतः पितृवधामर्षी पर्वतकपुत्रो मलयकेतुरस्मानभियोक्तुमुद्यतः । सोऽयं व्यायामकालो नोत्सवकाल इति दुर्गसंस्कारे प्रारब्धव्ये किं कौमुदीमहोत्सवेनेति प्रतिषिद्धः ।

117 **राजा**—आर्य, बहु प्रष्टव्यमत्र ।

118 **चाणक्यः**—वृषल, विश्रब्धं पृच्छ । ममापि बह्वाख्येयमत्र ।

119 **राजा**—सोऽप्यस्य सर्वस्यानर्थस्य हेतुर्मलयकेतुः कस्मादपक्रामन्नुपेक्षितः ?

120 **चाणक्यः**—वृषल, अनुपेक्षणे द्वयी गतिः । निगृह्येत वा प्रतिश्रुतं राज्यार्द्धं प्रतिपाद्येत वा । निग्रहे तावत्पर्वतकोऽस्माभिरेव व्यापादित इति कृतघ्नतायाः

(of favour) is set aside. The other one (i.e. punishment) also is indeed set aside on considering 'we, who have acquired the wealth of the Nandas only recently, harrassing with severe punishment the group of prominent officials who rose up along with us, will be unfit for trust to the subjects (still) devoted to the Nanda dynasty.' So, Parvataka's son Malayakētu, first having thus favoured our side, (but now) angered by the murder of his father and favourably disposed to the advices of Rākṣasa, stands surrounded by a huge army of the Mlecchas ready to attack us. This now is a time for exertion and not for festivities; so when repairs to the fort are to be commenced, why this Kaumudī festival?—With this in mind, it has been banned.

117 KING—Revered one, there is a lot to ask in this matter.

118 CĀṆAKYA—Vṛṣala, ask without hesitation; I too have a lot to say in this matter.

119 KING—That very person Malayakētu—the root of all this evil,—why was he neglected while escaping ?

120 CĀṆAKYA–If not neglected, there would be two courses;—either that he should be taken into custody, or that half the kingdom as promised be made over. In taking into custody,

स्वहस्तो दत्तः स्यात् । प्रतिश्रुतराज्यार्द्धप्रतिपादनेऽपि पर्वतकविनाशः केवलं कृतघ्नतामात्रफलः स्यादिति मलयकेतुरपक्रामन्नुपेक्षितः ।

121 **राजा** — अत्र तावदेवम् । राक्षसः पुनरिहैव वर्तमान आर्येणोपेक्षित इत्यत्र किमुत्तरमार्यस्य ?

122 **चाणक्यः** —राक्षसोऽपि स्वामिनि स्थिरानुरागित्वात्सुचिरमेकत्र वासाच्च शीलज्ञानां नन्दानुरक्तानां प्रकृतीनामत्यन्तविश्वास्यः प्रज्ञापुरुषकाराभ्यामुपेतः सहायसंपदाभियुक्तः कोशवानिहैवान्तर्नगरे वर्तमानः खलु महान्तमन्तःकोपमुत्पादयेत् । दूरीकृतस्तु बाह्यकोपमुत्पादयन्नपि कथमप्युपायैर्वशयितुं शक्य इत्ययमत्रस्थ एव हृदयेशयः शङ्कुरिवोद्धृत्य दूरीकृतः ।

123 **राजा**—आर्य, कस्माद्विक्रम्य न गृहीतः ?

124 **चाणक्यः** — राक्षसः खल्वसौ ! विक्रम्य गृह्यमाणो युष्मद्बलानि बहूनि

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we would ourselves be corroborating the charge of ingratitude that Parvataka was killed by us only. Even in making over the promised half of the kingdom, the murder of Parvataka would only have the result of ingratitude. Hence Malayakētu, when escaping away, was neglected.

121 KING—Thus is your explanation for this. What is the explanation of the Revered one for this, that Rākṣasa, staying just here (in this very city), was ignored by your Reverence?

122 CĀṆAKYA—Again, Rākṣasa,—worthy of the implicit trust of the people (still) devoted to the Nandas and quite conversant with his character on account of his firm devotion to his master and long stay among them, endowed with wisdom and enterprise, backed by a lot of support (from friends), and possessing a rich treasure,—would create a severe internal disaffection staying within this very city. But if removed to a distance, although creating discord outside, he could be controlled somehow through expedients.—With this idea, he, staying here, like a dart rankling in the heart, was pulled out and cast off.

123 KING—Revered one, why was he not taken by force?

124 CĀṆAKYA—He is a Rākṣasa literally! Being taken by

विनाशयेत्स्वयं वा विनश्येत् । एवं सत्युभयथापि दोषः । पश्य—

125 स हि भृशमभियुक्तो यद्युपेयाद्विनाशं
ननु वृषल वियुक्तस्तादृशेनासि पुंसा ।
अथ तव बलमुख्यान्घातयेत्सापि पीडा
वनगज इव तस्मात्सोऽभ्युपायैर्विनेयः ।। २५ ।।

126 राजा—न शक्नुमो वयमार्यस्य वाचा वाचमतिशयितुम् । सर्वथा अमात्य-राक्षस एवात्र प्रशस्यतरः !

127 चाणक्यः–(सक्रोधम्)न भवानिति वाक्यशेषः ! भो वृषल, तेन किं कृतम् ?

128 राजा—यदि न ज्ञायते, तदा श्रूयताम् । तेन खलु महात्मना

129 लब्धायां पुरि यावदिच्छमुषितं कृत्वा पदं नो गले
व्याघातो जयघोषणादिषु बलादस्मद्बलानां कृतः ।
अत्यर्थं विपुलैः स्वनीतिविभवैः संमोहमापादिता
विश्वास्येष्वपि विश्वसन्ति मतयो न स्वेषु वर्गेषु नः ।। २६ ।।

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force, he would either destroy large forces of yours, or himself perish. Such being the case, either way there would be an undesirable result. See—

125 Pressed hard, if he were to perish, then surely, O Vṛsala, you would be deprived of (the services of) a man of that type; if, on the other hand, he were to kill your chief troops, even that would mean injury. So, like a wild elephant, he has to be brought round by means of proper devices. [25]

126 KING—We are unable to surpass the Revered one in speech. By all means, Minister Rākṣasa alone is more praise-worthy.

127 CĀṆAKYĀ—*(Angrily)* 'Not you'— is the remaining part of the sentence. Well; Vṛsala, what has he done?

128 KING—If it is not known, then listen. Indeed by that high-souled person—

129 Stay was made in the city captured (by us), as long as he liked, planting his feet on our very neck; obstruction was

130 चाणक्यः—(विहस्य) एतत्कृतं राक्षसेन ! मया पुनर्ज्ञातं नन्दमिव भवन्तमुद्धृत्य, भवानिव भूतले मलयकेतू राजाधिराजपदे नियोजित इति ।

131 राजा—अन्येनैवेदमनुष्ठितं; किमत्रार्यस्य ?

132 चाणक्यः—हे मत्सरिन् !

133 आरुह्यारूढकोपस्फुरणविषमिताग्राङ्गुलीमुक्तचूडां
लोकप्रत्यक्षमुग्रां सकलरिपुकुलोत्सादद्दीर्घां प्रतिज्ञाम् ।
केनान्येनावलिप्ता नव नवतिशतद्रव्यकोटीश्वरास्ते
नन्दाः पर्यायभूताः पशव इव हताः पश्यतो राक्षसस्य ॥ २७ ॥

अपि च 134 गृध्रैराबद्धचक्रं वियति विचलितैर्दीर्घनिष्कम्पपक्षै-
र्धूमैर्ध्वस्तार्कभासां सघनमिव दिशां मण्डलं दर्शयन्तः ।

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perforce caused to the declaration of victory etc., of our own troops; and our mental faculties thrown into great confusion through the greatness of his abundant policies, do not trust in even the most trustworthy among our own partisans. [26]

130 CĀṆAKYA— *(Laughing)* This is all that is done by Rākṣasa ! But I thought that Malayakētu has been securely placed on the throne of the king of kings in this world like you, after having ousted you like Nanda.

131 KING—This was achieved only by another person; what is (the part) of the Revered One, in this ?

132 CĀṆAKYA—Oh, malicious one !

133 By which 'another person'— having undertaken in the presence of all people the grim and arduous vow of extirpating the whole family of the enemy, the vow, at which the tuft of hair was loosened by the tips of fingers that were set to shake by the sway of anger produced,— were killed the Nine conceited Nandas, masters of ninety hundred crores of coins, like (so many) beasts, one after another, Rāksasa looking on ? [27] Moreover—

134 Look at these (funeral) fires of the Nandas, gladdening the yonder creatures living in the cemetery, and showing the

नन्दैरानन्दयन्तः पितृवननिलयान्प्राणिनः पश्य चैतान्
निर्वान्त्यद्यापि नैते स्रुतबहलवसावाहिनो हव्यवाहाः ॥ २८ ॥

135 **राजा**—अन्येनैवेदमनुष्ठितम् ।

136 **चाणक्यः**—आः केन ?

137 **राजा**—नन्दकुलविद्वेषिणा दैवेन ।

138 **चाणक्यः**—दैवमविद्वांसः प्रमाणयन्ति ।

139 **राजा**—विद्वांसोऽप्यविकत्थना भवन्ति ।

140 **चाणक्यः**—(सकोपम्)वृषल, भृत्यमिव मामारोढुमिच्छसि ?

141 **शिखां मोक्तुं बद्धामपि पुनरयं धावति करः**
(भूमौ पादं प्रहृत्य) **प्रतिज्ञामारोढुं पुनरपि चलत्येष चरणः ।**
प्रणाशान्नन्दानां प्रशममुपयातं त्वमधुना
परीतः कालेन ज्वलयसि मम क्रोधदहनम् ॥ २९ ॥

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circle of the quarters which has the rays of the sun obscured by smoke and is with a ring formed by vultures hovering about with long motionless wings in the sky, to be full of clouds,as it were; being fed with plenty of fat that has been issuing forth, they are not getting extinguished even now. 28

135 KING—By quite a different person this was done.

136 CĀṆAKYA—Ah ! By whom ?

137 KING—By *Destiny* that hates the Nanda family.

138 CĀṆAKYA— The ignorant people regard Destiny as an authority.

139 KING—The learned again are not given to boasting.

140 CĀṆAKYA—*(Angrily)* Vṛshala, do you wish to boss over me as over a slave?

141 This hand hurries once again to loosen the tuft of hair though (recently) tied up. *(Stamping his foot on the ground)* This foot moves forth to take up a vow once again. (And) you, seized by death, are now inflaming the fire of my wrath

142 राजा—(सावेगमात्मगतम्) अये, कथं सत्यमेवार्यः कुपितः ! तथाहि

143 संरम्भस्पन्दिपक्ष्मक्षरदमलजलक्षालनक्षामयापि
भ्रूभङ्गोद्भेदधूमं ज्वलितमिव पुरः पिङ्गया नेत्रभासा ।
मन्ये रुद्रस्य रौद्रं रसमभिनयतस्ताण्डवेषु स्मरन्त्या
संजातोदग्रकम्पं कथमपि धरया धारितः पादघातः ॥ ३० ॥

144 चाणक्यः— (कृतककोपं संहृत्य) वृषल वृषल, अलमुत्तरोत्तरेण । यद्यस्मत्तो गरीयान् राक्षसोऽवगम्यते, तदिदं शस्त्रं तस्मै दीयताम् । (इति शस्त्रमुत्सृज्योत्थाय चाकाशे लक्षं बद्ध्वा, स्वगतम्) राक्षस राक्षस, एष भवतः कौटिल्यबुद्धिविजिगीषोर्बुद्धेः प्रकर्षः ।

145 चाणक्यतश्चलितभक्तिमहं सुखेन
जेष्यामि मौर्यमिति संप्रति यः प्रयुक्तः ।

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which had got extinguished through the complete destruction of the Nandas. [29]

142 KING—*(With emotion, to himself)* Ha! How is it that the Revered one is really enraged! Thus—

143 The tawny glow of his eyes, though subdued by a wash with the clear water dripping from the eye-lashes quivering in excitement, appears to be blazing forth in front such that its smoke is the display of his frowns. Methinks, the stamping of his foot was with great difficulty endured, in as much as a rude shock was produced, by the earth who was (at once) reminded of S'iva gesticulating the sentiment of *Raudra* (terror) in the course of his *Tāṇḍava* dances. [30]

144 CĀṆAKYA—*(With-drawing his feigned anger)* Vṛṣala, Vṛṣala, enough of reply and rejoinder. If Rākshasa is deemed superior to me, then let this weapon (i.e. the sword) be given to him. *(Throwing down the sword, rising, and fixing his gaze into the sky, to himeelf)* Rākshasa, Rākshasa! This is the height of your wit, desirous of over-reaching that of Kauṭilya.

145 The whole of this very (policy of) estrangement *(bheda)*

भेदः किलैष भवता सकलः स एव
संपत्स्यते शठ तवैव हि दूषणाय ॥ ३१ ॥
(इति निष्क्रान्तः)

146 राजा — आर्य वैहीनरे, अतःप्रभृत्यनादृत्य चाणक्यं चन्द्रगुप्तः स्वयमेव राज्यं करिष्यतीति गृहीतार्थाः क्रियन्तां प्रकृतयः ।

147 कञ्चुकी — (आत्मगतम्) कथं निरुपपदमेव चाणक्यमिति, नार्यचाणक्यमिति ! हन्त, संगृहीतोऽधिकारः ! अथवा न खल्वत्र वस्तुनि देवदोषः । कुतः

148 स दोषः सचिवस्यैव यदसत्कुरुते नृपः ।
याति यन्तुः प्रमादेन गजो व्यालत्ववाच्यताम् ॥ ३२ ॥

149 राजा — आर्य, किं विचारयसि ?

150 कञ्चुकी — देव न किंचित् । दिष्ट्या देव इदानीं देवः संवृत्तः । (निष्क्रान्तः)

151 राजा — (आत्मगतम्) एवमस्मासु गृह्यमाणेषु स्वकार्यसिद्धिकामः सकामो

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adopted by you now with the idea 'I shall easily conquer Maurya, his devotion for Cāṇakya being shaken', will, O rogue, result for certain in the damnation of yourself. [31]

(Exit)

146 KING—Noble Vaihinari, let the subjects be given to understand that hence forth Candragupta will personally rule over the kingdom, disregarding Cāṇakya.

147 CHAMBERLAIN–*(To himself)* How is it, he says–Cāṇakya without any epithet,—not *The Revered* Cāṇakya? Alas, his powers are taken away! Or rather, in this matter, the fault is not at all His Majesty's. For—

148 That the king dishonours him is the fault of the minister himself. Through the carelessness of the driver, the elephant comes to be censured as one of vicious conduct. [32]

149 KING—Noble one, what are you thinking of ?

150 CHAMBERLAIN-Nothing, sire. Fortunately, Your Majesty has become *Your Majesty*, now. *(Exit)*

151 KING—*(To himself)* Let the Revered one, desirous of

भवत्वार्यः । (प्रकाशम्) शोणोत्तरे, अनेन शुष्ककलहेन शिरोवेदना मां बाधते । शयनगृहमादेशय ।

152 प्रतीहारी — एतु एतु देवः । [एदु एदु देवो ।]

153 राजा — (आत्मगतम्)

आर्याज्ञयैव मम लङ्घितगौरवस्य
बुद्धिः प्रवेष्टुमिव भूविवरं प्रवृत्ता ।
ये सत्यमेव हि गुरूनतिपातयन्ति
तेषां कथं नु हृदयं न भिनत्ति लज्जा ॥ ३३ ॥

(इति निष्क्रान्ताः सर्वे)

॥ इति कृतककलहो नाम तृतीयोऽङ्कः ॥

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achieving success in his undertakings while we are being understood in this manner, have his desires fulfilled. *(Aloud)* S'onottarā, on account of this useless quarrel, headache is troubling me. Lead me to the bed-room.

152 PORTRESS—This way, sire, this way.

153 KING–*(To himself)* Of me who have overstepped respectfulness at the very command of the Revered one himself, the mind (lit. intellect) has started to enter into a hollow of the earth. How at all is it then that shame does not break the hearts of those who actually insult their elders? [33]

(Exeunt Omnes)

End of The Third Act

CALLED

THE FEIGNED QUARREL

॥ चतुर्थोऽङ्कः ॥

(ततः प्रविशत्यध्वगवेषः करभकः)

[1] **करभकः** — आश्चर्यमाश्चर्यम् ! [हीमाणहे हीमाणहे !]

[2] **योजनशतं समधिकं को नाम गतागतमिह करोति ।**
अस्थानगमनगुर्वी प्रभोराज्ञा यदि न भवति ॥ १ ॥

[जोअणसअं समहिअं को णाम गआगअमिह् करेइ ।
आट्ठाणगमणगुव्वी पहुणो अण्णा जइ ण होइ ॥]

[3] यावदमात्यराक्षसस्यैतद्गेहं गच्छामि । (श्रान्तवत्परिक्रम्य) कोऽत्र दौवारिकाणाम् ? निवेदय भर्त्रेऽमात्यराक्षसाय– एष करभकस्त्वरमाणः पाटलिपुत्रादागत इति [जाव अमच्चरक्खसस्स एदं गेहं गच्छामि. . .को एत्थ दुवारिआणं? णिवेदेह भट्टिणो अमच्चरक्खसस्स एसो करभओ तुवरन्तो पाडलिपुत्तआदो आगदो त्ति ।]

[4] (प्रविश्य) **दौवारिकः** — भद्र, मोच्चैः मन्त्रय स्व । एषोऽमात्यः कार्यचिन्ताजनितेन जागरेण समुत्पन्नशीर्षवेदनोऽद्यापि शयनं न मुञ्चति । तस्मात्तिष्ठ मुहूर्तम् । लब्धावसरस्तवागमनं निवेदयामि । [भद्द, मा उच्चं मन्तेहि । एसो अमच्चो

ACT IV

(Then enters Karabhaka in the guise of a traveller)

[1] KARABHAKA—Oh wonder. wonder !

[2] In this world, who would do the coming and going back over a hundred *Yōjanas* and more, if there not be the command of the king, arduous on account of (its involving) travel over out-of-the-way places ? [1]

[3] I will now go into this house of minister Rākṣasa. *(Walking like one fatigued)* Who is (on duty) here from among the door-keepers? Inform the master, minister Rākṣasa, that Karabhaka has come here in haste from Pāṭaliputra.

[4] DOOR-KEEPER–*(Entering)* Good sir, do not speak loudly. The minister here is not yet out of bed, with a headache produced by wakefulness (the whole night), due to the cares

कज्जचिन्ताजाणिदेण जाअरेण समुप्पण्णसीसवेअणो अज्ज वि सअणं ण मुञ्चदि। ता चिट्ठ मुहुत्तअं। लद्धावसरो तुह आअमणं णिवेदेमि।]

5 **करभकः**—भद्रमुख, तथा कुरु। [भद्दमुह, तह करेहि।]

6 (ततः प्रविशति शयनगृहगत आसनस्थः शकटदासेन सह सचिन्तो राक्षसः)

7 **राक्षसः**—(आत्मगतम्)

मम विमृशतः कार्यारम्भे विधेरविधेयताम्
अपि च कुटिलां कौटिल्यस्य प्रचिन्तयतो मतिम्।
अथ च विहिते मत्कृत्यानां निकामनुग्रहे
कथमिदमिहेत्युन्निद्रस्य प्रयात्यनिशं निशा॥ २॥ अपि च

8 **कार्योपक्षेपमादौ तनुमपि रचयंस्तस्य विस्तारमिच्छन्**
बीजानां गर्भितानां फलमतिगहनं गूढमुद्भेदयंश्च।

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of state-duties. So, wait for a while. I will report to him your arrival, on getting an opportunity.

5 KARABHAKA—Good man, do so.

6 *(Then enters Rākṣasa seated in his bed-chamber, in a thoughtful mood, along with Sakaṭadāsa)*

7 RĀKṢASA—*(To himself)* At the commencement of any enterprise, I go on examining the perversity of Fate and brood over the crooked designs of Kauṭilya; and further, when a complete frustration of my schemes has been effected, even as I keep wakeful without sleep, considering—'How could such a thing happen in these circumstances?', the night ever passes on. [2] Moreover—

8 Introducing first the indication, though meagre, of the business (also, the Bijanyāsa of the plot) *(Mukhasandhi)*, then wishing for its expansion *(Pratimukha-sandhi)*, then causing the revelation of the very mysterious concealed fruit of the germinated seeds *(Garbhasandhi)*, then surveying the effects in the mind *(Avamarśasandhi)*, and finally gathering together even the scattered aggregate of the business

कुर्वन्बुद्ध्या विमर्शं प्रसृतमपि पुनः संहरन्कार्यजातं
कर्ता वा नाटकानामिममनुभवति क्लेशमस्मद्विधो वा ॥ ३ ॥

[9] तदपि नाम दुरात्मा चाणक्यबटुः ...

[10] दौवारिकः — (उपसृत्य) जयतु ... [जेदु ...]

[11] राक्षसः —...अतिसंधातुं शक्यः स्यात् ।

[12] दौवारिकः —...अमात्यः । [...अमच्चो]

[13] राक्षसः — (वामाक्षिस्पन्दनं सूचयित्वा आत्मगतम्) दुरात्मा चाणक्यबटुर्जयत्वतिसंधातुं शक्यः स्यादमात्य इति वागीश्वरी वामाक्षिस्पन्दनेन प्रस्तावगता प्रतिपादयति। तथापि नोद्यमस्त्याज्यः। (प्रकाशम्) भद्र किमसि वक्तुकामः ?

[14] दौवारिकः — आमात्य, करभको द्वारि तिष्ठति । [अमच्च, करभओ दुआरे चिठ्ठदि।]

[15] राक्षसः — शीघ्रं प्रवेशय ।

[16] दौवारिकः —तथा (इति निष्क्रम्य करभकमुपसृत्य) भद्र उपसर्प अमात्यम्! [तह... भद्द, उपसप्प अमच्चम्।] (इति निष्क्रान्तः)

(Nirvahaṇasandhi), only a writer of dramas, or a person of my sort, undergoes this (much of) trouble. [3]

[9] So, how I wish that the vile-hearted Cāṇakya...

[10] DOOR-KEEPER—*(Approaching)* Be victorious ...

[11] RĀKṢASA—... could be over-reached!

[12] DOOR-KEEPER—... Minister!

[13] RĀKṢASA—*(Indicating the throbbing of the left eye, to himself)* "The vile-hearted Cāṇakya be victorious?—Could be over-reached the minister!"— Thus the Divine Speech ruling the context, sets forth through the throbbing of the left eye. In spite of this, effort should not be given up. *(Aloud)* Good man, what do you wish to say?

[14] DOOR-KEEPER—Minister, Karabhaka waits at the door.

[15] RĀKṢASA—Usher him in soon.

[16] DOOR-KEEPER—So (I do). *(Exit and going to the man)* Good sir, approach the minister. *(Exit)*

17 **करभकः** — (उपसृत्य) जयत्वमात्यः ! [जेदु अमच्चो !]

18 **राक्षसः** — भद्र, उपविश ।

19 **करभकः** –यदमात्य आज्ञापयति । [जं अमच्चो आणवेदि] (भूमावुपविष्टः)

20 **राक्षसः** —(आत्मगतम्) कस्मिन्प्रयोजने मयायं प्रहित इति प्रयोजनानां बाहुल्यान्न खल्ववधारयामि । (इति चिन्तां नाटयति)

21 (ततः प्रविशति वेत्रपाणिर्द्वितीयः पुरुषः)

22 **पुरुषः** — अपसरत, आर्या अपसरत । अपेत, मानवा अपेत । किं न पश्यथ ?[ओसलेह, अज्जा ओसलेह । अवेव, माणहे अवेह । किं ण पेक्खह ?]

23 **दूरे प्रत्यासत्तिर्दर्शनमपि दुर्लभमधन्यैः ।**
कल्याणकुलधराणां देवानामिव मनुष्यदेवानाम् ।। ४ ।।
[दूले पच्चासत्ती दंसणमवि दुल्लहं अधण्णेहिं ।
कल्लाणकुलहलाणं देआणं विअ मणुस्सदेआणं]

24 (आकाशे) आर्याः, किं भणथ, किंनिमित्तमपसारणा क्रियत इति ? आर्याः, एष खलु कुमारो मलयकेतुः समुत्पन्नशीर्षवेदनममात्यराक्षसं प्रेक्षितुमित एवागच्छति । तस्मादपसारणा क्रियते ।[अज्जा, किं भणाह, किंणिमित्तं ओसालणा

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17 KARABHAKA—*(Going near)* Victory to the minister !

18 RĀKṢASA—Good man, sit down,

19 KARABHAKA—As the minister bids. *(Sits on the floor)*

20 RĀKṢASA—*(To himself)* Owing to the multifariousness of the purposes, I do not indeed recollect the purpose for which this man was sent by me. *(Acts thinking)*

21 *(Then enters another man with a cane in hand)*

22 MAN—Move away, move away, gentlemen ! Get away, O men, get away ! Don't you see—

23 Let alone intimate contact, even the sight of the gods in human form (i.e. kings) who are the supporters of auspicious families,–like that of the gods of the gold mountain (Meru), is difficult to be had by the unfortunate. [4]

24 *(Looking up in the sky)* Gentlemen, do you say–'For what reason is this clearing away made'? Gentlemen, prince

करीअदित्ति ? अज्जा, एसो क्खु कुमालो मलयकेदू समुप्पण्णसीसवेअणं अमच्चरक्खसं पेक्खिदुं इदो एव्व आअच्छदि। ता ओसालणा करीअदि] (निष्क्रान्तः)

25 (ततः प्रविशति भागुरायणेन कञ्चुकिना चानुगम्यमानो मलयकेतुः)

26 **मलयकेतुः**—(निःश्वस्यात्मगतम्) अद्य दशमो मासस्तातस्योपरतस्य । न चास्माभिर्वृथापौरुषाभिमानमुद्वहद्भिस्तमुद्दिश्य तोयाञ्जलिरप्यावर्जितः । प्रतिज्ञातमेतत्पुरस्तात् ।

27 **वक्षस्ताडनभिन्नरत्नवलयं भ्रष्टोत्तरीयांशुकं**
हा हेत्युच्चरितार्तनादकरुणं भूरेणुरूक्षालकम् ।
तादृङ् मातृजनस्य शोकजनितं संप्रत्यवस्थान्तरं
शत्रुस्त्रीषु मया विधाय गुरवे देयो निवापाञ्जलिः ॥ ५ ॥

28 किमत्र बहुना ?

Malayaketu is indeed coming this very way here to see minister Rākṣasa who is suffering from headache. That is why this clearing is made. *(Exit)*

25 *(Then enters Malayaketu followed by Bhāgurāyaṇa and the chamberlain)*

26 MALAYAKETU—*(Sighing, to himself)* This is the tenth month since father died. But not even a handful of water has been offered (as libation) to him by me vainly bearing the pride of (being a) man! This was solemnly pledged (by me) formerly—

27 'The handful of funeral libation should be offered to my father by me, only after imposing on the wives of the enemy that very sort of miserable state, as has been caused to my mothers by grief, such that (their) jewelled bracelets are broken while beating their chests, their upper silk garments have slipped away (from their position), their state is piteous on account of the loudly uttered cries of distress 'Alas, alas!', and their curly hair is rough with the dust particles on the earth.' [5]

28 Why say much about this?—

[29] उद्यच्छता धुरमकापुरुषानुरूपां
गन्तव्यमाजिनिधनेन पितुः पथा वा ।
आच्छिद्य वा स्वजननीजनलोचनेभ्यो
नेयो मया रिपुवधूनयनानि बाष्पः ॥ ६ ॥

[30] (प्रकाशम्) आर्य जाजले, एक एवाहममात्यराक्षसस्यातर्कितगमनेन प्रीतिमुत्पादयितुमिच्छामि । तदुच्यन्तामस्मद्वचनादनुयायिनो राजानः—कृतमनुगमनक्लेशेनेति ।

[31] **कञ्चुकी**—यदाज्ञापयति कुमारः । (परिक्रम्याकाशे) भो भो राजानः ! कुमारः समाज्ञापयति न खल्वहं केनचिदनुगन्तव्य इति । (विलोक्य सहर्षम्) कुमारस्याज्ञानन्तरमेव सर्वे राजानः प्रतिनिवृत्ताः । पश्यतु कुमारः ।

[32] सोत्सेधैः स्कन्धदेशैः खरतरकविकाकर्षणात्यर्थभुग्नैः
अश्वाः कैश्चिन्निरुद्धाः खमिव खुरपुटैः खण्डयन्तः पुरस्तात् ।

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[29] By me, bearing a yoke that befits one who is not a coward, either the path of (my) father should be trodden by dying in the battle-field, or tears should be transferred perforce from the eyes of my mothers to those of the wives of my enemies. [6]

[30] *(Aloud)* Noble Jājali, I wish to cause delight to Minister Rākṣasa by a surprise visit, all alone. So let the chiefs following (me) be told in my name, that they need not take the trouble of following me.

[31] CHAMBERLAIN–As the Prince bids. *(Walking about and looking up in the sky)* O Ye kings ! The Prince commands—"I should not be followed by any one." *(Beholding, with joy)* Immediately after the Prince's order, all the chiefs have gone back. Let the Prince see—

[32] (Their) horses which are pounding as it were the sky in front by means of their hoofs, have been checked by some (chiefs) with their shoulder-regions raised up and much curved owing to the pulling up of the very sharp bridle bits;

केचिन्मातङ्गमुख्यैर्विहतजवतया मूकघण्टैर्निवृत्ता
मर्यादां भूमिपाला जलधय इव ते देव नोल्लङ्घयन्ति ॥ ७ ॥

33 मलयकेतुः—आर्य, त्वमपि सपरिजनो निवर्तस्व। भागुरायण एको मामनुगच्छतु।

34 कञ्चुकी— यदाज्ञापयति कुमारः। (इति सपरिजनो निष्क्रान्तः)

35 मलयकेतुः—सखे भागुरायण विज्ञतोऽहमिहागच्छद्भिर्भद्रभटप्रभृतिभिर्यथा—'न वयममात्यराक्षसद्वारेण कुमारमाश्रयणीयमाश्रयामहे; किंतु कुमारस्य सेनापतिं शिखरसेनं द्वारीकृत्य दुष्टामात्यपरिगृहीताच्चन्द्रगुप्तादपरक्ताः कुमारमाभिगामिकगुणयोगादाश्रयणीयमाश्रयामहे' इति। तन्न मया सुचिरमपि विचारयता तेषां वाक्यार्थोऽवधारितः।

36 भागुरायणः— कुमार, न दुर्बोधोऽयमर्थः। विजिगीषुमात्मगुणसंपन्नं

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some have gone back with their lordly elephants with bells mute on account of (their) speed being checked; (thus) the protectors of the earth, Your Majesty, like the oceans, do not overstep your bounds. [7]

33 MALAYAKETU—Noble one, you too go back with the retinue. Let Bhāgurāyaṇa alone follow me.

34 CHAMBERLAIN—As the Prince bids. *(Exit with retinue)*

35 MALAYAKETU—Friend Bhāgurāyaṇa, I have been told respectfully by Bhadrabhaṭa and others who have come here thus-'It is not through minister Rākṣasa that we are resorting to the prince worthy of being resorted to; but it is by securing our entrence through S'ikharasena, the prince's general, that we are resorting to the Prince worthy of being resorted to on account of his being endowed with attractive virtues, ourselves being disaffected with Candragupta who is gripped by the wicked minister (Cāṇakya)'. Now, although reflecting long (over it), the meaning of their statement has not been understood by me.

36 BHĀGURĀYAṆA–Prince, this meaning is not difficult to understand. That a person should resort to an ambitious

प्रियहितद्वारेणाश्रयणीयमाश्रयेदिति ननु न्याय्य एवायमर्थः ।

[37] **मलयकेतुः**—सखे भागुरायण, नन्वमात्यराक्षसोऽस्माकं प्रियतमो हिततमश्च?

[38] **भागुरायणः**—एवमेतत् । किंत्वमात्यराक्षसश्चाणक्ये बद्धवैरो न चन्द्रगुप्ते । तद्यदि कदाचिच्चाणक्यमतिजितकाशिनमसहमानः स साचिव्यादवरोपयेत्ततो नन्दकुलभक्त्या नन्दान्वय एवायमिति सुहृज्जनापेक्षया चामात्यराक्षसश्चन्द्रगुप्तेन सह संदधीत । चन्द्रगुप्तोऽपि पितृपर्यायागत एवायमिति संधिमनुमन्येत । एवं सत्यस्मासु कुमारो न विश्वसेदित्ययमेषां वाक्यार्थः ।

[39] **मलयकेतुः**—युज्यते । अमात्यस्य गृहमादेशय ।

[40] **भागुरायणः**—इत इतः कुमारः । (उभौ परिक्रामतः) इदममात्यगृहम् । प्रविशतु कुमारः ।

[41] **मलयकेतुः**—एष प्रविशामि ।

(master) endowed with qualities of the heart, and (therefore) worthy of being resorted to, through a well-wisher who is dear, is but proper.

[37] MALAYAKETU—Friend Bhāgurāyaṇa, is not minister Rākṣasa the dearest and the greatest well-wisher of us?

[38] BHĀGURĀYAṆA—So it is. 'But minister Rākṣasa has enmity rooted with Cāṇakya, not with Candragupta. So, if he (i. e. Candragupta), not tolerating the excessively haughty Cāṇakya, were to remove him from ministership, then minister Rākṣasa may enter into a treaty with Candragupta, because of his devotion to the race of Nanda as he is after all a descendant of the Nandas, and also for the sake of his friends. Candragupta also might approve of the treaty; because, he (Rākṣasa) has after all come (to be the minister) by heriditory succession. Such being the case, the Prince would not trust us.'—This is the meaning of their words.

[39] MALAYA.–It is likely. Lead me to the minister's house.

[40] BHĀGURĀYAṆA—This way, this way, Prince. *(Both move about)* This is the minister's house. May the Prince enter.

[41] MALAYAKETU—Here I enter.

42 **राक्षसः** —(आत्मगतम्) अये, स्मृतम्। (प्रकाशम्) भद्र, अपि दृष्टस्त्वया कुसुमपुरे स्तवकलशः ?

43 **करभकः** —अमात्य, अथ किम्। [अमच्च, अह इं।]

44 **मलयकेतुः**— (आकर्ण्य) सखे भागुरायण, कुसुमपुरवृत्तान्तः प्रस्तूयते। न तत्र तावदुपसर्पामः। श्रृणुमस्तावत्। कुतः—

45 **सत्त्वभङ्गभयाद्राज्ञां कथयन्त्यन्यथा पुरः।**
अन्यथा विवृतार्थेषु स्वैरालापेषु मन्त्रिणः ॥ ८ ॥

46 **भागुरायणः**— यदाज्ञापयति कुमारः।

47 **राक्षसः** —भद्र, अपि तत्कार्यं सिद्धम् ?

48 **करभकः**— अमात्यप्रसादेन सिद्धम्। [अमच्चप्पसाएण सिद्धम्।]

49 **मलयकेतुः**— सखे भागुरायण, किं तत्कार्यम् ?

50 **भागुरायणः** — कुमार, गहनः सचिववृत्तान्तः। नैतावता परिच्छेत्तुं शक्यते। अवहितस्तावच्छ्रोतुमर्हति कुमारः।

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42 RĀKṢASA—*(To himself)* Ah! I remember. *(Aloud)* Good man, was Stavakalaśa seen by you at Kusumapura?

43 KARABHAKA—Just so, minister.

44 MALAYAKETU—*(Listening)* Friend Bhāgurāyaṇa, news relating to Kusumapura is being talked about. So let us not go there. Let us just listen. For—

45 Out of fear of losing their prestige, ministers speak one thing in the presence of the kings, while in free talks (with others) where the facts are laid bare, they speak quite differently. [8]

46 BHĀGURĀYAṆA—As the Prince bids.

47 RĀKṢASA—Good man, is the task accomplished?

48 KARABHAKA—Accomplished through Minister's favour.

49 MALAYAKETU–Friend Bhāgurāyaṇa, what is that task?

50 BHAGURĀYAṆA–Prince, deep are the affairs of ministers. It is not possible to know anything by this much only. The Prince will do well to listen (something more) attentively.

51 राक्षसः — भद्र, विस्तरेण श्रोतुमिच्छामि ।

52 करभकः — शृणोत्वमात्यः । अस्ति तावदहममात्येनाज्ञप्तो यथा– करभक, कुसुमपुरं गच्छ; मम वचनेन भण वैतालिकं स्तवकलशं यथा 'चाणक्यहतकेन तेषु तेष्वाज्ञाभङ्गेष्वनुष्ठीयमानेषु चन्द्रगुप्त उत्तेजनसमर्थैः श्लोकैरुपश्लोकयितव्य' इति [सुणादु अमच्चो । अत्थि दाव अहं अमच्चेण आणत्तो जह– करभअ, कुसुमपुरं गच्छ; मह वअणेण भण वेआलिअं त्थवकलसं जह – चाणक्कहदएण तेसु तेसु अण्णाभङ्गेसु अणुचिट्ठीअमाणेसु चन्दउत्तो उत्तेअणसमत्थेहिं सिलोएहिं उवसिलोअइदव्वो त्ति ।]

53 राक्षसः — भद्र, ततस्ततः ?

54 करभकः — ततो मया पाटलिपुत्रं गत्वा श्रावितोऽमात्यसंदेशं वैतालिकः स्तवकलशः । अत्रान्तरे नन्दकुलविनाशदूनस्य पौरजनस्य परितोषं समुत्पादयता राज्ञा घोषितः कौमुदीमहोत्सवः । स च चिरकालपरिवर्तमानो जनितपरिचयोऽभिमतवधूजनसमागम इव सस्नेहं बहु मानितो नगरजनेन । [तदो मए पाडलिउत्तं गदुअ सुणाविदो अमच्चसंदेसं वेआलिओ त्थवकलसो । एत्थन्तरे णन्द-

51 RĀKṢASA—My good man, I wish to hear in detail.

52 KARABHAKA—May the minister hear. I was ordered by your honour-'Karabhaka, go to Kusumapura and tell the bard Stavakalaśa in my words this-'whenever different (acts of) violation of command are committed by the vile Cāṇakya, Candragupta should be belauded with verses capable of inciting (him).''

53 RĀKṢASA—What next, my good man ?

54 KARABHAKA—Then, by me going to Pāṭaliputra, the bard Stavakalaśa was informed of the minister's message. Meanwhile, the great Kaumudī festival was proclaimed by the king, thus affording great joy to the citizens who were depressed by the destruction of the family of Nanda. And that (festival), with intimacy already developed and coming up after a long interval, was hailed eagerly by the citizens, like the union with a desired bride.

उलविणासदूणस्स पोरजणस्स परितोसं समुप्पादअन्तेण रण्णा आघोसिदो कोमुदी-महोस्सवो । सो अ चिरकालपरिवट्टमाणो जणिदपरिचओ अमिमदवधूजणसमा-गमो विअ ससिणेहं बहु माणिदो णअरजणेण ।]

[55] **राक्षसः** — (सबाष्पम्) हा देव नन्द !

[56] **कौमुदी कुमुदानन्दे जगदानन्दहेतुना ।**
कीदृशी सति चन्द्रेऽपि नृपचन्द्र त्वया विना ॥ ९ ॥

[57] **करभकः** — ततः स लोकलोचनानन्दभूतोऽनिच्छत एव तस्य निवारितश्चाणक्यहतकेन । अत्रान्तवे स्तवकलशेन चन्द्रगुप्तसमुत्तेजिका श्लोकपरिपाटी प्रवर्तिता । [तदो सो लोअलोअणाणन्दभूदो अणिच्छन्तस्स एव्व तस्स णिवारिदो चाणक्कहदएण । एत्थन्तरे त्थवकलसेण चन्दउत्तसमुत्तेइआ सिलोअपरिपाटी पवट्टिदा ।]

[58] **राक्षसः** — कीदृशी सा ?

[59] (करभकः 'सत्त्वोद्रेकस्य' इत्यादि iii 22,23 पूर्वोक्तं पठति)

[60] **राक्षसः** — (सहर्षम्) साधु ! स्तवकलश, साधु ! काले भेदबीजमुप्तमवश्यं फलमुपदर्शयति । कुतः — .

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[55] RĀKṢASA—*(With tears)* Alas! Sire Nanda!

[56] Without thee, the moon among kings, the source of joy to the world, what sort of Kaumudi [=1. Festival; 2. moon-liht] will it be although there is the moon [*also* Candragupta] who is the (cause of) delight to the night lotuses [*also* people of low status]? [9]

[57] KARABHAKA—Then that (festival) which had been the delight to the eyes of the people was banned by the cursed Cāṇakya, notwithstanding Candragupta being unwilling (to the ban). In the meanwhile, a series of verses capable of inciting Candragupta was launched out by Stavakalas'a.

[58] RĀKṢASA—Of what sort was it?

[59] *(Karabhaka recites iii 22 & 23)*

[60] RĀKṢASA—*(With joy)* Bravo, Stavakalas'a, bravo! Seed of dissension sown in time necessarily presents its fruit. For—

61 सद्यःक्रीडारसच्छेदं प्राकृतोऽपि न मर्षयेत् ।
किं नु लोकाधिकं तेजो बिभ्राणः पृथिवीपतिः ॥ १० ॥

62 मलयकेतुः — एवमेतत् ।

63 राक्षसः — ततस्ततः ?

64 करभकः — ततश्चन्द्रगुप्तेनाज्ञाभङ्गकलुषितेन प्रसङ्गसूचितममात्यगुणं प्रशस्यापभ्रंशितोऽधिकाराच्चाणक्यहतकः । [तदो चन्दउत्तेण अण्णाभङ्गकलुसिदेण पसङ्गसूइदं अमच्चगुणं पसंसिअ अपब्भंसिदो अहिआरादो चाणक्कहदओ ।]

65 मलय० — सखे भागुरायण, गुणप्रशंसया दर्शितश्चन्द्रगुप्तेन राक्षसे पक्षपातः ।

66 भागुरायणः — न तथा गुणप्रशंसया यथा चाणक्यवटोर्निराकरणेन ।

67 राक्षसः — किमयमेवैकः कौमुदीमहोत्सवप्रतिषेधश्चन्द्रगुप्तस्य चाणक्यं प्रति कोपकारणम्, उतान्यदप्यस्ति ?

68 मलय० — सखे, चन्द्रगुप्तस्यापरकोपकारणान्वेषणेन किं फलमेष पश्यति ?

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61 Even an ordinary person will not put up with an abrupt interruption to his delights of sport; what then, would the lord of the earth, possessing spirit that transcends the world?

62 MALAYAKETU—That is so.

63 RĀKṢASA—Then, what next?

64 KARABHAKA–Then, by Candragupta, who was displeased at the violation of his order, accursed Cāṇakya was removed from office, after extolling the merits of minister (Rākṣasa) as occasioned by the course of talk.

65 MALAYAKETU–Friend Bhāgurāyaṇa, partiality for Rākṣasa has been shown by Candragupta by praising his merits.

66 BHĀGURĀYAṆA–Not so much by the praise of his merits, as by the dismissal of the brat Cāṇakya.

67 RĀKṢASA—Is this banning of the Kaumudī festival the only cause of Candragupta's anger on Cāṇakya, or is there something else also.

68 MALAYAKETU—Friend, what purpose does he visualise in looking for other causes of Candragupta's anger?

[69] **भागुरायणः**—कुमार, मतिमांश्चाणक्यो न निष्प्रयोजनमेव चन्द्रगुप्तं कोपयिष्यति। न च कृतवेदी चन्द्रगुप्त एतावता चाणक्यगौरवमुल्लङ्घयिष्यति। सर्वथा चाणक्यचन्द्रगुप्तयोः पुष्कलात्कारणाद्यो विश्लेष उत्पद्येत, स आत्यन्तिको भविष्यतीति।

[70] **करभकः**—अस्त्यन्यदपि चन्द्रगुप्तस्य कोपकारणम्। उपेक्षितोऽनेनापक्रामन् कुमारो मलयकेतुरमात्यराक्षसश्चेति। [अत्थि अण्णं वि चन्दउत्तस्स कोवकारणं उवेक्खिदो अणेण अवक्कमन्तो कुमारो मलअकेदू अमच्चरक्खसो अ त्ति।]

[71] **राक्षसः**—(सहर्षम्) सखे शकटदास, हस्ततलगतो मे संप्रति चन्द्रगुप्तो भविष्यति। इदानीं चन्दनदासस्य बन्धनान्मोक्षस्तव च पुत्रदारैः सह समागमः।

[72] **मलयकेतुः**—सखे भागुरायण हस्ततलगत इति व्याहरतः कोऽस्याभिप्रायः?

[73] **भागुरायणः**— किमन्यत्? चाणक्यादपकृष्टस्य चन्द्रगुप्तस्योद्धरणान्न किंचित्कार्यमवश्यं पश्यति।

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[69] BHĀGURĀYAṆA—Prince, it is this. Cāṇakya is wise; he would not anger Candragupta without some purpose in view: nor would the grateful Candragupta overstep his respect for Cāṇakya for just this much. Only that estrangement between Cāṇakya and Candragupta which arises from adequate causes, will be, by every means, of a permanent nature.

[70] KARABHAKA—There is yet another cause for Candragupta's anger, viz., by him (i. e. Cāṇakya), Prince Malayaketu escaping, as also Minister Rākṣasa, was ignored.

[71] RĀKṢASA—*(With joy)* Friend S'akaṭadāsa, now Candragupta will be on the palm of my hand. Presently there will be Candanadasa's release from prison, and your union with wife and children.

[72] MALAYAKETU–Friend Bhāgurāyaṇa, what is his meaning in saying—'will be on the palm of my hand'?

[73] BHĀGURĀYANA— What else? He does not see any necessary purpose through the overthrow of Candragupta withdrawn from Cāṇakya.

74 **राक्षसः** — भद्र, हृताधिकारः क्व सांप्रतमसौ बटुः ?

75 **करभकः** – तत्रैव पाटलिपुत्रे प्रतिवसति [तहिं एव्व पाडलिउत्ते पडिवसदि]

76 **राक्षसः** — (सावेगम्) किं तत्रैव प्रतिवसति ? तपोवनं न गतः ? प्रतिज्ञां वा पुनर्न समारूढवान् ?

77 **करभकः** — अमात्य, तपोवनं गच्छतीति श्रूयते। [अमच्च, तपोवणं गच्छदि त्ति सुणीअदि]

78 **राक्षसः** — शकटदास, नेदमुपपद्यते । पश्य

79 **देवस्य येन पृथिवीतलवासवस्य**
स्वाग्रासनापनयनान्निकृतिर्न सोढा ।
सोऽयं स्वयंकृतनराधिपतेर्मनस्वी
मौर्यात्कथं नु परिभूतिमिमां सहेत ॥ ११ ॥

80 **मलयकेतुः** — सखे, चाणक्यस्य तपोवनगमने पुनः प्रतिज्ञारोहणे वा कास्य कार्यसिद्धिः ?

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74 RĀKṢASA—My good man, where is that chap now deprived of office?

75 KARABHAKA—He is staying in Pāṭaliputra itself.

76 RĀKṢASA–*(With concern)* What? Does he stay there only? Has he neither gone to the penance-grove, nor undertaken a fresh vow?

77 KARABHAKA—Minister, it is heard that he would go to the penance-grove.

78 RĀKṢASA—S'akaṭadāsa, this is not consistent. See—

79 How can he, by whom was not tolerated the insult of removal from his distinguished seat by His Majesty, a veritable Indra on the surface of the earth,—how possibly can that super-sensitive person put up with this disgrace from Maurya, created king by himself?

80 MALAYAKETU—Friend, what is his object that is accomplished by Cāṇakya's going to the penance-grove, or his adopting a fresh vow?

81 **भागुरायणः** — नात्यन्तदुर्बोधोऽयमर्थः । यावद्यावच्चाणक्यहतकश्चन्द्रगुप्ताद् दूरीभवति तावत्तावदस्य स्वार्थसिद्धिः ।

82 **शकट०** – अमात्य, अलमन्यथा विकल्प्य । उपपद्यत एवैतत् । पश्यत्वमात्यः

83 **राज्ञां चूडामणीन्दुद्युतिखचितशिखे मूर्ध्नि विन्यस्तपादः**
स्वैरेवोत्पाद्यमानं किमिति विषहते मौर्य आज्ञाविघातम् ।
कौटिल्यः कोपनोऽपि स्वयमभिचरणे ज्ञातदुःखः प्रतिज्ञाम्
दैवात्तीर्णप्रतिज्ञः पुनरपि न करोत्यायतिग्लानिभीतः ॥ १२ ॥

84 **राक्षसः** —सखे शकटदास, एवमेतत् । गच्छ, विश्रामय करभकम् ।

85 **शकटदासः** — यदाज्ञापयत्यमात्यः । (इति करभकेण सह निष्क्रान्तः)

86 **राक्षसः** — अहमपि कुमारं द्रष्टुमिच्छामि ।

87 **मलयकेतुः** — (उपसृत्य) अहमेवार्यं द्रष्टुमागतः ।

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81 BHAGURĀYAṆA–This is not a matter very hard to understand. The farther Cāṇakya is away from Candragupta, to the same extent his own interest is served.

82 S'AKAṬADĀSA–Minister, away with entertaining doubts. This is quite consistent. Let Minister consider—

83 How at all would Maurya, with his foot planted on the heads of kings whose crests are tinged with the lustre of the moon-like crest-gems, brook the violation of (his) orders being caused by his own people? Kauṭilya again, though of an irascible temperament, cognisant of the hardships of personally performing the malevolent rites, (and) with his one vow redeemed through luck, does not undertake a vow once again, apprehensive of failure in times to come. [12]

84 RĀKṢASA—Friend S'akaṭadāsa, so it is. Go, see that Karabhaka takes rest.

85 S'AKAṬA.—As the minister bids. *(Exit with Karabhaka)*

86 RĀKṢASA— I too wish to see the Prince.

87 MALAYAKETU—*(Going near)* I have myself come to see the noble one.

88 राक्षसः — (नाट्येनावलोक्य) अये कुमारः ! (आसनादुत्थाय) इदमासनम् । उपवेष्टुमर्हति कुमारः ।

89 मलयकेतुः — अयमुपविशामि । उपविशत्वार्यः । (यथार्हमुपविष्टौ) आर्य, अपि सह्या शिरोवेदना ?

90 राक्षसः — कुमार, कुमारस्याधिराजशब्देनातिरस्कृते कुमारशब्दे, कुतो मे शिरोवेदनायाः सह्यता ?

91 मलयकेतुः — ऊरीकृतमेतदार्येण न दुष्प्रापं भविष्यति । तत्कियन्तं कालमस्माभिरेवं संभृतबलैरपि शत्रुव्यसनं प्रतीक्षमाणैरुदासितव्यम् ?

92 राक्षसः — कुमार, कुतोऽद्यापि कालहरणस्यावकाशः ? प्रतिष्ठस्व विजयाय ।

93 मलयकेतुः — आर्य, शत्रुव्यसनमुपलब्धम् ?

94 राक्षसः — उपलब्धम् ।

95 मलयकेतुः — कीदृशं तत् ?

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88 RĀKṢASA—*(Gesticulating beholding)* Ah ! The Prince ! *(Rising up from his seat)* Here is a seat. May it please the prince to sit down.

89 MALAYAKĒTU—Here I sit down. May the noble one sit down. *(Both sit down befittingly)* Noble one, is (your) headache bearable ?

90 RĀKṢASA—Prince, so long as the Prince's title '*Prince*' is not superceded by that of '*Emperor*', whence could there be bearability of my headache ?

91 MALAYAKĒTU—Undertaken by the noble one, this will not be hard to attain. How long then are we to remain inactive, although with mobilised troops, looking for an adversity of the enemy ?

92 RĀKṢASA–Prince, where is any occasion for delay even now ? March on to victory.

93 MALAYAKĒTU—Noble one, has any adversity of the enemy come to be known ?

94 RĀKṢASA—(It has come to be) known.

95 MALAYAKĒTU—Of what sort is it ?

96 **राक्षसः** —सचिवव्यसनम्। किमन्यत्? अपकृष्टश्चाणक्याच्चन्द्रगुप्तः

97 **मलयकेतुः** —आर्य, सचिवव्यसनमव्यसनमेव।

98 **राक्षसः** —अन्येषां भूपतीनां कदाचिदमात्यव्यसनमव्यसनम् स्यात्। न पुनश्चन्द्रगुप्तस्य।

99 **मलयकेतुः** — आर्य, नैतदेवम्। चन्द्रगुप्तप्रकृतीनां चाणक्यदोषा एवापरागहेतवस्तस्मिंश्च निराकृते प्रथममपि चन्द्रगुप्तेऽनुरक्ताः संप्रति सुतरामेव तत्रानुरागं दर्शयिष्यन्ति।

100 **राक्षसः** — मैवम्। ताः खलु द्विप्रकाराः प्रकृतयश्चन्द्रगुप्तसहोत्थायिन्यो नन्दकुलानुरक्ताश्च। तत्र चन्द्रगुप्तसहोत्थायिनीनां चाणक्यदोषा एव विरागहेतवो, न नन्दकुलानुरक्तानाम्। तास्तु खलु नन्दकुलमनेन पितृभूतं घातितमित्यपरागामर्षाभ्यां विप्रकृताः सत्यः स्वाश्रयमलभमानाश्चन्द्रगुप्तमेवानुवर्तन्ते।

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96 RĀKṢASA–Adversity relating to the minister, what else? Candragupta has been estranged from Cāṇakya.

97 MALAYAKETU—Noble one, adversity pertaining to the minister is no adversity.

98 RĀKṢASA–In the case of other kings, adversity of ministers may perhaps be no adversity; but not in the case of Candragupta.

99 MALAYAKETU—It is not so, noble one. The faults of Cāṇakya alone are the cause for the disaffection of Candragupta's subjects. And he being dismissed, they, attached to Candragupta from before, will definitely show their affection for him all the more, now.

100 RĀKṢASA—Not so. Those subjects indeed are of two classes—1. Those who rose up along with Candragupta (as his comrades in war) and 2. Those attached to the Nanda family. On the other hand, they, getting oppressed by both discontent and rage that Nanda's family which stood in the relation of a father was destroyed by him, will be following Candragupta himself, not finding a master (suitable) to them. But on coming across an invader like you possessing

त्वादृशं पुनः प्रतिपक्षोद्धरणे संभावितशक्तिमभियोक्तारमासाद्य क्षिप्रमेनं परित्यज्य त्वामेवाश्रयिष्यन्ते । अत्र निदर्शनं वयमेव ।

101 **मलयकेतुः**— आर्य, किमेतदेकमेव सचिवव्यसनमभियोगकारणं चन्द्रगुप्तस्याहोस्विदन्यदप्यस्ति ?

102 **राक्षसः**— किमन्यैर्बहुभिरपि ? एतद्धि प्रधानतमम् ।

103 **मलयकेतुः**— आर्य, कथमिव प्रधानतमम् ? किमिदानीं चन्द्रगुप्तः स्वकार्यधुरामन्यत्र मन्त्रिण्यात्मनि वा समासज्य स्वयं प्रतिविधातुमसमर्थः ?

104 **राक्षसः**— बाढमसमर्थः ! कुतः । स्वायत्तसिद्धिषूभयायत्तसिद्धिषु वा भूमिपालेषु तत्संभवति । चन्द्रगुप्तस्तु दुरात्मा नित्यं सचिवायत्तसिद्धिरेव स्थितश्चक्षुर्विकल इवाप्रत्यक्षलोकव्यवहारः कथमिव स्वयं प्रतिविधातुं समर्थः स्यात् ?

105 **अत्युच्छ्रिते मन्त्रिणि पार्थिवे च विष्टभ्य पादावुपतिष्ठते श्रीः ।**
सा स्त्रीस्वभावादसहा भरस्य तयोर्द्वयोरेकतरं जहाति ॥ १३ ॥

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power capable of uprooting the opponents, they will resort to you alone, after quitting him forthwith. I am myself an instance in this matter.

101 MALAYAKETU—Noble one, is this adversity relating to the minister the only reason for marching against Candragupta, or is there still another?

102 RĀKṢASA—What with a host of others? This is surely *the* most prominent.

103 MALAYAKETU—Noble one, how indeed the most prominent? Is Candragupta himself incompetent now to conter-act (us) by entrusting the yoke of his affairs to some other minister, or by taking it upon himself?

104 RĀKṢASA–Yes; he is incompetent. For;– that is possible in the case of monarchs whose prosperity depends either on themselves or on both themselves and their ministers. But the evil-souled Candragupta has ever been one whose prosperity is dependent on the minister; (hence) with the worldly dealings not seen, like one destitude of eyes, how possibly would he be competent to counteract (us)?

106 नृपोऽपकृष्टः सचिवात्तदर्पणः स्तनंधयोऽत्यन्तशिशुः स्तनादिव ।
अदृष्टलोकव्यवहारमन्दधीर्मुहूर्तमप्युत्सहते न वर्तितुम् ॥ १४ ॥

107 मलयकेतुः — (आत्मगतम्) दिष्ट्या न सचिवायत्तसिद्धिरस्मि ! (प्रकाशम्) यद्यप्येवं, तथापि बहुष्वभियोगकारणेषु सत्सु व्यसनमभियुञ्जानस्य शत्रुमभियोक्तुरैकान्तिकी कार्यसिद्धिर्भवति ।

108 राक्षसः — ऐकान्तिकीमेव कार्यसिद्धिमवगन्तुमर्हति कुमारः । कुतः

109 त्वय्युत्कृष्टबलेऽभियोक्तरि नृपे नन्दानुरक्ते पुरे
चाणक्ये चलिताधिकारविमुखे मौर्ये नवे राजनि ।
स्वाधीने मयि (इत्यर्धोक्ते लज्जां नाटयन्) मार्गमात्रकथनव्यापारयोगोद्यमे
त्वद्वाञ्छान्तरितानि संप्रति विभो तिष्ठन्ति साध्यानि नः ॥ १५ ॥

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105 Having planted her (two) feet on the highly exalted king and his minister, *Śrī* attends them (both). (But) being unable to sustain the strain through feminine nature, she abandons one or the other of the two (in course of time). [13]

106 Like a young sucking infant weaned from the (mother's) breast, a king estranged from his minister to whom he has entrusted everything, will be unable to survive even for a moment, dull-witted as he is by being non-conversant with worldly dealings. [14]

107 MALAYAKETU—*(To himself)* Thank God! I am not one with the accomplishment of success entrusted to the minister. *(Aloud)* Even if it be so, when there are several causes for attack, there will be definite success to the one who invades his enemy, making capital out of the adversity.

108 RĀKṢASA—It behoves the Prince to cognise (in this) the most definite achievement of success. For—

109 The invader being yourself, a king with a splendid army; the city being attached to Nanda; Cāṇakya being averse on account of removal fom office; Maurya being a new king; and I being at your disposal—*(with this half-said, gesticulating modesty)*— in readiness to apply (myself) to the

110 मलयकेतुः—यद्येवमभियोगकालमार्यः पश्यति, ततः किमास्यते ?

111 उत्तुङ्गास्तुङ्गकूलं स्रुतमदसलिलाः प्रस्यन्दिसलिलं
श्यामाः श्यामोपकण्ठद्रुममलिमुखराः कल्लोलमुखरम् ।
स्रोतःखातावसीदत्तटमुरुदशनैरुत्सादिततटाः
शोणं सिन्दूरशोणा मम गजपतयोऽपास्यन्तु शतशः ॥ १६ ॥

अपि च 112 गम्भीरगर्जितरवाः स्वमदाम्बुमिश्र-
मासारवर्षमिव शीकरमुद्गिरन्त्यः ।
विन्ध्यं विकीर्णसलिला इव मेघमाला
रुन्धन्तु वारणघटा नगरं मदीयाः ॥ १७ ॥

113 (इति भागुरायणेन सह निष्क्रान्तो मलयकेतुः)

114 राक्षसः—कः कोऽत्र भोः ?

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work of pointing out just the way, our objects now stand, O mighty one, screened by your wish. [15]

110 MALAYAKETU—If the noble one thus thinks this the (proper) time for attack, why then sit (idle) ?

111 Let my lordly elephants,— tall in stature, with ichor-water flowing, dark (in colour), noisy with (hovering) bees, demolishing the banks with their huge tusks, and crimson with vermillion,—wade in hundreds through the Śoṇa (red) river which is with lofty banks, with a rushing current, with dark trees in the neighbourhood, noisy with the billows, and with banks crumbling being dug down by the current. [16]

Moreover—

112 Let my arrays of elephants, with deep grunting notes and pouring forth sprays mixed with their own ichor-fluid, like a shower of rain, besiege the (capital) city, just as rows of clouds with deep thundering roars and scattering water invest the Vindhya. [17]

113 *(Exit Malayaketu with Bhāgurāyaṇa)*

114 RĀKṢASA—Who is there, ho ?

115 प्रियंवदकः —(प्रविश्य) आज्ञापयतु आमात्यः। [आणवेदु अमच्चो]

116 राक्षसः —प्रियंवदक, सांवत्सरिकाणां द्वारि कस्तिष्ठति ?

117 प्रियंवदकः — क्षपणकः... [खवणओ...]

118 राक्षसः —(आत्मगतम्, अनिमित्तं सूचयित्वा) कथं प्रथममेव क्षपणकः !

119 प्रियंवदकः — ...जीवसिद्धिः। [... जीवसिद्धी]

120 राक्षसः — (प्रकाशम्) अबीभत्सदर्शनं प्रवेशय।

121 प्रियंवदकः —यदमात्य आज्ञापयति [जं अमच्चो आणवेदि] (निष्क्रान्तः)

122 (प्रविश्य) क्षपणकः —

शासनमर्हतां प्रतिपद्यध्वं मोहव्याधिवैद्यानाम्।
ये मुहूर्तमात्रकटुकं पश्चात्पथ्यमुपदिशन्ति ॥ १८॥

[सासणमलिहन्ताणं पडिवज्जह मोहवाहिवेज्जाणं।
जे मुत्तमात्तकडुअं पच्छा पत्थं उवदिसन्ति ॥]

123 (उपसृत्य) धर्मसिद्धिर्भवतु श्रावकाणाम्। [धम्मसिद्धी होदु सावगाणम्।]

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115 *(Entering)* PRIYAMVADAKA– Let the Minister command.

116 RĀKṢASA—Priyamvadaka, which of the astrologers is at the door ?

117 PRIYAMVADAKA—The Jaina friar ......

118 RĀKṢASA—*(To himself, indicating a bad omen)* What ? At the very start, a Jaina frair !

119 PRIYAMVADAKA—...Jivasiddhi.

120 RĀKṢASA— Usher him in, ridding him of his loathsome appearance.

121 PRIYAMVADAKA—As the Minister bids. *(Exit)*

122 *(Entering)* KṢAPAṆAKA—Adopt the iujunctions of the *Arhats* (Jaina Saints), who are the physicians for the disease of delusion, who advise what is bitter just for a moment, but wholesome later on. [18]

123 *(Going near)* May the attainment of *dharma* come unto the *Śrāvakas* (Jaina disciples) !

124 **राक्षसः** — भदन्त, निरूप्यतां तावदस्मत्प्रस्थानदिवसः ।

125 **क्षपणकः** — (नाटयेन चिन्तयित्व) श्रावक, निरूपिता मया आमध्याह्नान्निर्वृत्तसर्वकल्याणा तिथिः संपूर्णचन्द्रा पौर्णमासी। युष्माकमुत्तरस्या दिशो दक्षिणां दिशं प्रस्थितानां च दक्षिणं नक्षत्रम्। अपि च । [सावगा, णिरूविदा मए आमज्झणादो णिव्वुत्तसव्वकल्लाणा तिही संपुण्णचन्दा पुण्णमासी । तुह्माणं उत्तलाए दिसाए दक्खिणां दिसं पत्थिदाणं अ दक्खिणे णक्खत्ते । अवि अ ।]

126 **अस्ताभिमुखे सूर्ये उदिते संपूर्णमण्डले चन्द्रे ।**
गमनं बुधस्य लग्ने उदितास्तमिते च केतौ ॥ १९ ॥
[अत्थाहिमुहे सूरे उदिए संपुण्णमण्डले चन्दे ।
गमणं बुधस्स लग्गे उदिदत्थमिदे अ केदुम्मि ।]

127 **राक्षसः** — भदन्त, तिथिरेव न शुध्यति ।

128 **क्षपणकः** — श्रावक ! [सावगा !]

129 **एकगुणा भवति तिथिश्चतुर्गुणं भवति नक्षत्रम् ।**
चतुःषष्टिगुणं लग्नमेष ज्योतिषतन्त्रसिद्धान्तः ॥ २० ॥

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124 RĀKṢASA--Mendicant, just fix up a day for our march.

125 KṢAPAṆAKA—*(Acting reflection)* S'rāvaka, the full-moon day with the moon complete, which is auspicious from noon-time onwards with the seventh karaṇa being over, is fixed up by me. The constellation also is favourable to you marching from the northern direction to the southern one. Moreover--

126 The march should be during the zodiacal sign *(lagnam)* presided over by Mercury, when the sun is about to set, when the full-orbed moon has risen up, and when Ketu has set with the rising of Rāhu. [19]

127 RĀKṢASA--Mendicant, the day itself is not auspicious.

128 KṢAPAṆAKA--S'rāvaka,

129 The day carries one mark, the constellation carries four marks, the zodiacal sign carries sixtyfour marks;—this is

[एक्कगुणा होइ तिथी चउग्गुणे होइ णक्खत्ते ।
चउसट्ठिगुणे लग्गे एसे जोइसतन्तसिद्धन्ते ॥]

130 लग्नं भवति सुलग्नं सौम्ये ग्रहे यद्यपि दुर्लग्नम् ।
प्राप्नुहि दीर्घं लाभं चन्द्रस्य बलेन गच्छन् ॥ २१ ॥
[लग्गे होइ सुलग्गे सोमम्मि गहम्मि जइवि दुल्लग्गे ।
पाविहि दीहं लाहं चन्दस्स बलेण गच्छन्ते ॥]

131 राक्षसः— भदन्त, अपरैः सांवत्सरिकैः सह संवाद्यताम् ।

132 क्षपणकः— संवादयतु श्रावकः । अहं पुनर्गमिष्यामि । [संवादेदु सावगो; अहं उण गमिस्सं ।]

133 राक्षसः —न खलु कुपितो भदन्तः ?

134 क्षपणकः —कुपितो न युष्माकं भदन्तः । [कुविदे ण तुम्हाणं भदन्ते ।]

135 राक्षसः -- कस्तर्हि ?

136 क्षपणकः —भगवान्कृतान्तः । येनात्मनः पक्षमुज्झित्वा परपक्षः प्रमाणीक्रियते । [भअवं कअंतो । जेण अत्तणो पक्खं उज्झिअ परपक्खो प्पमाणीकरीअदि ।] (इति निष्क्रान्तः)

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the established doctrine of the science of Astrology. [20]

130 The zodical sign *(lagnam)*, although inauspicious, becomes an auspicious one when the presiding planet is benign. (So,) marching on the strength of the moon, attain lasting success. [21]

131 RĀKṢASA--Mendicant, let the matter be got clarified by other astrologers.

132 KṢAPAṆAKA–Let the *Srāvaka* get it clarified. I, however, shall depart.

133 RĀKṢASA—I hope the Mendicant is not angry.

134 KṢAPAṆAKA–The *mendicant* is not angry on you.

135 RĀKṢASA—Who then?

136 KṢAPAṆAKA— The divine Astrological Docorine *(also the worshipful Death)*, in as much as having discarded your

137 **राक्षसः** -- प्रियंवदक, ज्ञायतां का वेला वर्तत इति।

138 **प्रियंवदकः** -- अमात्य, अस्ताभिलाषी भगवान्सूर्यः। [अमच्च, अत्थहिलासी भअवं सूरो।]

139 **राक्षसः** — (उत्थाय विलोक्य) अये, अस्ताभिलाषी भगवान्भास्करः! संप्रति हि

140 **आविर्भूतानुरागाः क्षणमुदयगिरेरुज्जिहानस्य भानोः**
पर्णच्छायैः पुरस्तादुपवनतरवो दूरमाश्वेव गत्वा।
एते तस्मिन्निवृत्ताः पुनरपरगिरिप्रान्तपर्यस्तबिम्बे
प्रायो भृत्यास्त्यजन्ति प्रचलितविभवं स्वामिनं सेवमानाः॥२२॥

(इति निष्क्रान्ताः सर्वे)

॥ इति राक्षसोद्योगो नाम चतुर्थोऽङ्कः॥

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own side (*pun:* Candragupta), the opposite side (*pun:* Malayakētu) is taken by you as authority. *(Exit)*

137 RĀKṢASA—Priyaṁvadaka, see what time it is.

138 PRIYAṀVADAKA—Minister, the illustrious sun is inclined to set.

139 RĀKṢASA—*(Rising and looking)* Ey, the illustrious sun is inclined to set. For, now—

140 These garden trees with a reddish hue (*also* affecton) manifested for a while by going quickly a long way by means of the shade of their leaves in front of the sun coursing up from the Rising Mountain, have (now) turned back, when he has his orb cast on the edge of the other (Setting) mountain. Servants attending on their master generally desert him when his fortune has waned. *(Exeunt Omnes)*

End of The Fourth Act

CALLED

RAKSHASA'S ACTIVITY

॥ पञ्चमोऽङ्कः ॥

1 (ततः प्रविशति लेखमलंकरणस्थगिकां मुद्रितां चादाय सिद्धार्थकः)

2 **सिद्धार्थकः**-- आश्चर्यमाश्चर्यम् ! [हीमाणहे हीमाणहे !]

3 **बुद्धिजलनिर्झरैः सिच्यमाना देशकालकलशैः ।**
दर्शयिष्यति कार्यफलं गुरुकं चाणक्यनीतिलता ॥ १ ॥
[बुद्धिजलणिज्झरेहिं सिञ्चन्ती देसकालकलसेहिं ।
दंसिस्सदि कज्जफलं गुरुअं चाणक्कणीदिलदा ॥]

4 तद् गृहीतो मयार्यचाणक्येन प्रथमं लेखितोऽमात्यराक्षसस्य मुद्राङ्कितोऽयं लेखस्तस्यैव मुद्राङ्कितेयमाभरणपेटिका । चलितोऽस्मि किल पाटलिपुत्रम् । यावद्गच्छामि । (परिक्रम्यावलोक्य च) कथं क्षपणक आगच्छति ? यावदस्याशकुनभूतं दर्शनं मम संमतमेव तस्मान्न परिहरामि । [ता गहीदो मए अज्जचाणक्केण पढमं लेहिदो अमच्चरक्खसस्स मुद्दालंच्छिओ अअं लेहो तस्स जेव्व मुद्दालंच्छिआ इअं आहरणपेडिआ । चलिदोह्मि किल पाडलिउत्तं । जाव

ACT V

1 *(Then enters Siddhārthaka carrying a letter and a sealed casket of ornaments)*

2 SIDDHĀRTHAKA—Oh wonder! Wonder!

3 The creeper (in the form) of Cāṇakya's policy being watered with streams of water (in the form) of intellect by means of pitchers (in the form) of (the right) time and place, will yeild (in due time) tne weighty fruit of (success in) the undertaking. [1]

4 So, this letter previously got written by the Revered Cāṇakya and sealed with the signet-ring of Minister Rākṣasa, (and) this Casket of ornaments stamped with the same seal have been accepted by me. I am supposed to go to Pātaliputra. I shall proceed. *(Moving about and beholding)* How is it the Jaina Friar is coming? As his sight which is inauspicious is in fact agreeable to me, I shall not avoid (him).

गच्छामि...कहं खवणओ आअच्छदि । जाव से असउणभूदं दंसणं मह संपदं एव्व ता ण पडिहरामि ।]

[5] **क्षपणकः** — (प्रविश्य)

> **अर्हतः प्रणमामि ये ते गम्भीरतया बुद्धेः ।**
> **लोकोत्तरैर्लोके सिद्धिं मार्गैर्गच्छन्ति ॥ २ ॥**
> [अलहन्ताणं पणमामि जे दे गंभीलदाए बुद्धीए ।
> लोउत्तलेहिं लोए सिद्धिं मग्गेहिं गच्छन्दि ॥ २ ॥

[6] **सिद्धार्थकः** — भदन्त, वन्दे । [भदन्त, वन्दामि ।]

[7] **क्षपणकः** — श्रावक, धर्मसिद्धिर्भवतु । (निर्वर्ण्य) श्रावक, प्रस्थानसमुद्वहने कृतव्यवसायमिव त्वां प्रेक्षे । [सावगा, धम्मसिद्धी होदु...सावगा, पत्थाणसमुव्वहणे किदव्ववसाअं विअ तुमं पेक्खामि ।]

[8] **सिद्धार्थकः** — कथं भदन्तो जानाति ? [कहं भदन्तो जाणादि ?]

[9] **क्षपणकः** — श्रावक, किमत्र ज्ञातव्यम् ? एष ते मार्गादेशकुशलः शकुनः, करगतो लेखश्च सूचयति । [सावगा, किं एत्थ जाणिदव्वं ? एसो दे मग्गादेसकुसलो सउणो करगदो लेहो अ सूअदि ।]

[10] **सिद्धार्थकः** — ज्ञातं भदन्तेन । देशान्तरं प्रस्थितोऽस्मि । तस्मात्कथयतु

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[5] *(Entering)* KṢAPAṆAKA—I bow down to the *Arhat* saints who through the depth of their intellect attain suceess (*also* salvation) in this world by extraordinary paths. [2]

[6] SIDDHĀRTHAKA—Mendicant, I salute (you).

[7] KṢAPAṆAKA—S'rāvaka, may the attainment of *dharma* come (unto you). *(Observing)* S'rāvaka, I see you as if with a mind made up to undertake a journey.

[8] SIDDHĀRTHAKA—How does the mendicant know?

[9] KṢAPAṆAKA—S'rāvaka, what is there to know here? This bird skilled in declaring (the correctness of) your path and the letter in hand (each one of these) indicates (it).

[10] SIDDHĀRTHAKA—The mendicant has (rightly) perceived. I have set out to another country. So let the mendicant tell (me) what sort of day is today.

भदन्तः कीदृशोऽद्य दिवस इति । [जाणिदं भदन्तेण। देमन्तरं पत्थिदोह्मि । ता कहेदु भदन्तो कीदिसो अज्ज दिवसो त्ति।]

11 **क्षपणकः**—(विहस्य) श्रावक, मुण्डितमुण्डो नक्षत्राणि पृच्छसि ! सावगा, मुण्डिअमुण्डो णक्खत्ताइं पुच्छसि !]

12 **सिद्धार्थकः**—भदन्त, सांप्रतमपि किं जातम् ? कथय । प्रस्थानस्य यद्यनुकूलं भविष्यति, तदा गमिष्यामि। अन्यथा निवर्तिष्ये [भदन्त, संपदं वि किं जादं ? कहेहि। पत्थाणस्स जइ अणुकूलं भविस्सदि तदो गमिस्सं । अण्णाधा निवत्तिस्सं]

13 **क्षपणकः**—श्रावक, न सांप्रतमेतस्मिन्मलयकेतुकटकेऽनुकूलं भविष्यति । [सावगा, ण संपदं एदस्सिं मलअकेदुकडए अणुकूलं भविस्सदि ।]

14 **सिद्धार्थकः**—भदन्त, कथय कुत एतत्। [भदन्त, कहेहि कुदो एदम् ।]

15 **क्षपणकः**—श्रावक, निशामय । प्रथमं तावदत्र कटके लोकस्यानिवारितो निर्गमप्रवेश आसीत् । इदानीमितः प्रत्यासन्ने कुसुमपुरे, न कोऽप्यमुद्रालांछितो निर्गन्तुं प्रवेष्टुं वानुमोद्यते । तद्यदि भागुरायणस्य मुद्रालांछितः, तदा गच्छ विश्रब्धोऽन्यथा तिष्ठ । मा गुल्माधिकारिकैः संयमितकरचरणो राजकुलं प्रवेश्यसे ।

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11 KṢAPAṆAKA—*(Laughing)* S'rāvaka, after having got your head shaved, you ask (of the auspiciousness) of the stars!

12 SIDDHĀRTHAKA—Mendicant, what (harm) even now? Tell me. If it be favourable for a journey, I shall go on; otherwise, I shall return.

13 KṢAPAṆAKA—S'rāvaka, there will be no favourable thing in this camp of Malayaketu at the present moment.

14 SIDDHĀRTHAKA—Mendicant, tell me why it is (so).

15 KṢAPAṆAKA—S'rāvaka, listen. In this camp, there was at first unrestricted egress and ingress of people. Now, as Kusumapura is nearby, no one is allowed to go out or get in unless he has a passport (lit: seal impression). Therefore, if you have a pass bearing the seal of Bhāgurāyana, then go with confidence; otherwise stay. Do not allow yourself to be taken with hands and feet fettered, to the royal camp by the outpost guards.

मावगा, णिक्कामेहि । पुढमं दाव एत्थ कुसुमपुरे लोअस्स अणिवारिदो णिग्गमप्पवेसो आसी । दाणिं इदो पच्चासण्णे कुसुमपुले, ण कोवि अमुद्दालंच्छिओ णिग्गमिंदु पवेट्ठुं वा अणुमोदीअदि । ता जदि भाउराअणस्स मुद्दालंच्छिओ, तदो गच्छ विस्सद्धो अण्णहा चिट्ठ । मा गुम्माहिआरिएहिं संजमिअकरचलणो राअकुलं पवेसीअसि ।]

[16] **सिद्धार्थकः** —(सावेगम्) किं न जानाति भदन्तोऽमात्यराक्षसस्य संनिहित इति ? तदमुद्रालांछितमपि मां निष्क्रामन्तं कस्य शक्तिर्निवारयितुम् ? [किं ण जाणादि भदन्तो अमच्चरक्खसस्स सण्णिहिदो त्ति ? ता अमुद्दालंच्छिदं वि मं णिक्कमन्तं कस्स सत्ती णिवारेदुं ।]

[17] **क्षपणकः** —(सावेगम्) श्रावक, राक्षसस्य पिशाचस्य वा भव, न पुनरमुद्रालांछितस्येतो निष्क्रमणोपायः । [सावगा, रक्खसस्स पिसाचस्स वा होहि, ण उण अमुद्दालंच्छिदस्स इदो णिक्कमणोवाओ ।]

[18] **सिद्धार्थकः** — भदन्त, मा कुप्य; भण मे कार्यसिद्धिर्भवत्विति । [भदन्त, मा कुप्प; भण मे कज्जसिद्धी होदु त्ति ।]

[19] **क्षपणकः** — श्रावक, गच्छ भवतु ते कार्यसिद्धिः । अहमपि भागुरायणान्मुद्रां याचे । [सावगा, गच्छ होदु दे कज्जसिद्धी । अहं वि भाउराअणादो मुद्दं जाचेमि ।] (इति निष्क्रान्तौ)

॥ इति प्रवेशकः ॥

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[16] SIDDHĀRTHAKA—Does not the mendicant know that I am an attendant of minister Rākṣasa ? So who has the power to prevent me from going out, though not possessing the pass (seal).

[17] KṢAPAṆAKA—*(With excitement)* S'rāvaka, be you of Rākṣasa or a ghost; but there is no means of going out from here for one who has no pass.

[18] SIDDHĀRTHAKA—Mendicant, do not be angry; say—'May success be achieved in the undertaking'.

[19] KṢAPAṆAKA—S'rāvaka, let there be success in your undertaking. I too would beg for a pass from Bhāgurāyaṇa.

(Exeunt ambo) **End of The Praves'aka**

20 (ततः प्रविशति पुरुषेणानुगम्यमानो भागुरायणः)

21 **भागुरायणः**—(स्वगतम्) अहो वैचित्र्यमार्यचाणक्यनीतेः ।

22 **मुहुर्लक्ष्योद्भेदा मुहुरधिगमाभावगहना**
मुहुः संपूर्णाङ्गी मुहुरतिकृशा कार्यवशतः ।
मुहुर्नश्यद्बीजा मुहुरपि बहुप्रापितफले-
त्यहो चित्राकारा नियतिरिव नीतिर्नयविदः ॥ ३ ॥

23 (प्रकाशम्) भासुरक, न मां दूरीभवन्तमिच्छति कुमारः । अतोऽस्मिन्नेवास्थानमण्डपे न्यस्यतामासनम् ।

24 **पुरुषः**—एतदासनम् । उपविशत्वार्यः । [एदं आसणं । उपविसदु अज्जो]

25 **भागुरायणः**—(उपविश्य) भद्र, यः कश्चिन्मुद्रार्थी मां द्रष्टुमिच्छति, स त्वया प्रवेशयितव्यः ।

26 **पुरुषः**—यदार्य आज्ञापयति । [जं अज्जो आणवेदि ।] (इति निष्क्रान्तः)

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20 *(Then enters Bhāgurāyaṇa followed by a servant)*

21 BHĀGURĀYAṆA—*(To himself)* Oh, the marvellous nature of Revered Cāṇakya's policy !

22 Often with (its) germination perceptible, often inscrutable owing to the absence of (its) trace; often complete in all (its) parts, often very subtle in accordance with the purpose; often with (its) very seed disappearing and often with ample reward yielded; —thus of a marvellous nature *(also: of the form of a picture)*, like Destiny, is the policy of a diplomat. O wonder ! [3]

23 *(Aloud)* Bhāsuraka, the Prince does not want me to be far *(from him)*. So let my seat be placed in this very assembly-room.

24 SERVANT—Here is the seat; let the Noble one sit down.

25 BHĀGURĀYAṆA—*(Sitting down)* Good man, any one in need of a pass, who wishes to see me, should be let in by you.

26 SERVANT—As the Noble one bids. *(Exit)*

27 भागुरायणः — कष्टम् ! एवमस्मासु स्नेहवान्कुमारो मलयकेतुरतिसंधातव्य इत्यहो दुष्करम् ! अथवा

28 कुले लज्जायां च स्वयशसि च माने च विमुखः
शरीरं विक्रीय क्षणिकधनलोभाद्धनवति ।
तदाज्ञां कुर्वाणो हितमहितमित्येतदधुना
विचारातिक्रान्तः किमिति परतन्त्रो विमृशति ॥ ४ ॥

29 (ततः प्रविशति प्रतीहार्यनुगम्यमानो मलयकेतुः)

30 मलयकेतुः — (स्वगतम्) अहो ! राक्षसं प्रति विकल्पबाहुल्यादाकुला मे बुद्धिर्न निश्चयमधिगच्छति । कुतः ।

31 भक्त्या नन्दकुलानुरागदृढया नन्दान्वयालम्बिना
किं चाणक्यनिराकृतेन कृतिना मौर्येण संधास्यते ।
स्थैर्यं भक्तिगुणस्य वाधिगणयन्किं सत्यसंधो भवे-
दित्यारूढकुलालचक्रमिव मे चेतश्चिरं भ्राम्यति ॥ ५ ॥

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27 BHĀGURĀYAṆA—Alas! That even prince Malayaketu who is so kind to me has to be deceived, Oh, is hard! Or,—

28 Having sold his self *(lit.* body*)* unto the rich through greed for the transcient riches, regardless of family, sense of shame, personal reputation and self-respect, why should a man dependent on another amd past the stage of reflection, now deliberate whether a thing is good or bad, while executing his (master's) orders! [4]

29 *(Then enters Malayaketu folllowed by the Portress)*

30 MALAYAKETU— *(To himself)* Oh ! My mind, perplexed by many a misgiving pertainimg to Rākṣasa, does not arrive at any decision. For—

31 Would he, through devotiion firm on account of his attachment to the Nanda famiily, make peace with Maurya belonging to the Nanda dynassty who has (now) accomplished his object by the repudiatiion of Cāṇakya ? Or would he,

32 (प्रकाशम्) विजये, क्व भागुरायणः ?

33 **प्रतीहारी** — कुमार, एष खलु कटकान्निष्क्रमितुकामानां मुद्रासंप्रदानमनुतिष्ठति [कुमार, एसो खु कडआदो णिक्कमिदुकामाणं मुद्दासंपदाणं अणुचिट्ठदि]

34 **मलयकेतुः** — विजये, मुहूर्तमसंचारा भव, यावदस्य पराङ्मुखस्यैव पाणिभ्यां नयने पिदधामि।

35 **प्रतीहारी** — यत्कुमार आज्ञापयति। [जं कुमारो आणवेदि।]

36 **पुरुषः** — (प्रविश्य) आर्य, एष खलु क्षपणको मुद्रानिमित्तमार्यं प्रेक्षितुमिच्छति। [अज्ज, एसो खु खवणओ मुद्दाणिमित्तं अज्जं पेक्खिदुं इच्छदि]

37 **भागुरायणः** — प्रवेशय।

38 **पुरुषः** — तथा। [तह।] (इति निष्क्रान्तः)

39 **क्षपणकः** — (प्रविश्य) धर्मसिद्धिः श्रावकाणां भवतु। [धम्मसिद्धी सावगाणं होदु।]

40 **भागुरायणः** — (अवलोक्य स्वगतम्) राक्षसस्य मित्रं जीवसिद्धिः !

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thinking highly of the steadiness of the virtue of devotion, be true to his words?—thus my mind, as though mounted on a potter's wheel, goes on whirling for a long time. [5]

32 *(Aloud)* Vijayā, where is Bhāgurāyaṇa ?

33 PORTRESS—Prince, here indeed he is attending to the issue of passes to those who wish to go out of the camp.

34 MALAYAKETU—Vijayā, do not move for a moment till I close his eyes with my hands, while he is with face just turned away.

35 PORTRESS—As the prince bids.

36 *(Entering)* SERVANT—Noble sir, here indeed is a kṣapaṇaka desiring to see the noble one for a pass.

37 BHĀGURĀYAṆA—Usher (him in).

38 SERVANT—So (I shall). *(Exit)*

39 *(Entering)* KṢAPAṆAKA—May the acquisition of *dharma* be unto the S'rāvakas.

40 BHĀGURĀYAṆA—*(Looking; to himself)* Oh, Rākshasa's

(प्रकाशम्) भदन्त, न खलु राक्षसस्य प्रयोजनमेव किंचिदुद्दिश्य गम्यते ?

41 **क्षपणकः**—(कर्णौ पिधाय) शान्तं पापं, शान्तं पापम्! श्रावक, तत्र गमिष्यामि यत्र राक्षसस्य पिशाचस्य वा नामापि न श्रूयते। [सन्तं पावं, सन्तं पावं! सावगा, तहिं गमिस्सं जहिं रक्खसस्स पिसाचस्स वा णामं वि ण सुणीअदि।]

42 **भागुरायणः**—बलवान्सुहृदि प्रणयकोपः। तत्किमपराद्धं राक्षसेन भदन्तस्य ?

43 **क्षपणकः**—श्रावक, न मे किमपि राक्षसेनापराद्धम्। स्वयमेव मन्दभाग्य आत्मनोऽपराध्यामि। [सावगा, ण मम किंवि रक्खसेण अवरद्धं। सअं जेव्व मन्दभग्गो अत्तणो अवलद्धामि।]

44 **भागुरायणः**—भदन्त, वर्द्धयसि मे कुतूहलम्। श्रोतुमिच्छामि।

45 **मलयकेतुः**—(स्वगतम्) अहमपि श्रोतुमिच्छामि।

46 **क्षपणकः**—श्रावक, किमनेनाश्रोतव्येन श्रुतेन ? [सावगा, किं अणेण असुणिदव्वेण सुदेण ?]

47 **भागुरायणः**—यदि रहस्यं, तत्तिष्ठतु।

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friend Jivasiddhi! *(Aloud)* Mendicant, are you not going (*Kāku:* surely you are not going) with some definite purpose of Rākṣasa in view?

41 KṢAPAṆAKA—*(Closing his ears)* The sin be averted! God forbid! S'rāvaka, there will I go, where even the name of Rākṣasa or Pis'āca is not heard.

42 BHĀGURĀYAṆA—Strong is the love-anger towards (your) friend. Then, has Rākṣasa offended the mendicant?

43 KṢAPAṆAKA—S'rāvaka, Rākṣasa has done me no wrong. Unfortunate that I am, I myself am wronging me.

44 BHĀGURĀYAṆA—Mendicant, you are increasing my curiosity. I wish to hear.

45 MALAYAKETU—*(To himself)* I too wish to hear.

46 KṢAPAṆAKA—S'rāvaka, what is the good of hearing a thing that should not be heard?

47 BHĀGURĀYAṆA—If it is a secret, let it alone.

48 **क्षपणकः** — श्रावक, न रहस्यं; किंत्वतिनृशंसम् । [सावगा, ण रहस्सं; किंदु अदिणिसंसं ।]

49 **भागुरायणः** — यदि न रहस्यं, तत्कथ्यताम् ।

50 **क्षपणकः** — श्रावक, न रहस्यमेतत्तथापि न कथयिष्यामि । [सावगा, ण रहस्सं एदं; तहवि ण कहिस्सं ।]

51 **भागुरायणः** — अहमपि मुद्रां न दास्यामि ।

52 **क्षपणकः** — (स्वगतम्) युक्तमिदानीमर्थिने कथयितुम् । (प्रकाशम्) का गतिः ? शृणोतु श्रावकः । अस्ति तावदहं मन्दभाग्यः प्रथमं पाटलिपुत्रे निवसन् राक्षसेन मित्रत्वमुपगतः । तस्मिन्नवसरे राक्षसेन गूढविषकन्यकाप्रयोगमुत्पाद्य घातितो देवः पर्वतेश्वरः । [का गदी ? सुणादु सावगो । अत्थि दाव हगे मन्दभग्गो पढमं पाडलिउत्ते णिवसमाणे रक्खसेण मित्तत्तणं उवगदे । तहिं अवसले लक्खसेण गूढं विसकण्णआपओअं उप्पादिअ घादिदे देवे पव्वदीसले]

53 **मलयकेतुः** — (सबाष्पमात्मगतम्) कथं राक्षसेन घातितस्तातो न चाणक्येन ?

54 **भागुरायणः** — भदन्त, ततस्ततः ?

55 **क्षपणकः** — ततोऽहं राक्षसस्य मित्रमिति कृत्वा चाणक्यहतकेन सनिकारं

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48 KṢAPAṆAKA–S'rāvaka, it is no secret; but is very painful (*lit*, cruel).

49 BHĀGURĀYAṆA— If it is not a secret, let it be told.

50 KṢAPAṆAKA–S'rāvaka, it is no secret; yet I won't tell it.

51 BHĀGURĀYAṆA–I too won't grant you a pass,

52 KṢAPAṆAKA–*(To himself)* It is proper now to tell it to one who entreats for it, *(Aloud)* What (other) go? Let S'rāvaka listen. It is a fact that, I, an unfortunnte fellow living formerly in Pātaliputra, contracted friendship with Rākṣasa. At that time, king Parvatēs'vara was caused to be killed by Rākṣasa, having devised the secret application of the poison-maiden.

53 MALAYAKĒTU—*(With tears, to himself)* What? Father murdered by Rākṣasa! Not by Cāṇakya?

54 BHĀGURĀYAṆA—Mendicant, then?

नगरान्निर्वासितः । इदानीमपि राक्षसेनानेकाकार्यकुशलेन किमपि तादृशमारभ्यते येनाहं जीवलोकान्निष्कासिष्ये । [तदो हगे रक्खसस्स मित्तं त्ति कदुअ चाणक्क-हदएण सणिकालं णअरादो णिव्वासिदे । दाणिं वि रक्खसेण अणेअअकज्जकुसलेण किंवि तालिस आलहीअदि जेण हगे जीअलोआदो णिक्कासिज्जेमि]

56 **भागुरायणः** — भदन्त, प्रतिश्रुतराज्यार्द्धमनिच्छता चाणक्यहतकेनेदमकार्यमनुष्ठितं; न राक्षसेनेति श्रुतमस्माभिः ।

57 **क्षपणकः** —(कर्णौ पिधाय) शान्तं पापम् ! चाणक्येन विषकन्याया नामापि न श्रुतम् । [सन्तं पावं ! चाणक्केण विसकण्णाए णामं वि ण सुदम् ।]

58 **भागुरायणः** —भदन्त, इयं मुद्रा दीयते । एहि कुमारं श्रावय ।

59 **मलयकेतुः** — (उपसृत्य)

श्रुतं सखे श्रवणविदारणं वचः सुहृन्मुखाद्रिपुमधिकृत्य भाषितम् ।
पितुर्वधव्यसनमिदं हि येन मे चिरादपि द्विगुणमिवाद्य वर्धते ॥ ६ ॥

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55 KṢAPAṆAKA— Thereupon, by cursed **Cāṇakya** having in mind that I was Rākṣasa's friend, I was banished away with indignities from the city. Now again, by **Rākṣasa**, clever at many a misdeed, something of that nature is begun, by which I shall be expelled from the world of mortals.

56 BHĀGURĀYAṆA—Mendicant, it was heard by us that this bad deed was perpetrated by the cursed Cāṇakya who did not wish to give away the promised half of the kingdom; and not by Rākṣasa.

57 KṢAPAṆAKA–*(Closing his ears)* God forbid ! Not even the name of the poison-girl was heard by **Cāṇakya.**

58 BHĀGURĀYAṆA—Mendicant, here is the pass issued. Come along; relate (the poison-girl affair) to the prince.

59 MALAYAKETU—*(Approaching)* Friend, the ear-rending words spoken with reference to the enemy (Rākṣasa), from (his own) friend's mouth, have been heard by me, by which this calamity of the murder of (my) father, even after a long time, is increasing two fold as it were, to day. [6]

60 **क्षपणकः**—(स्वगतम्) अये, श्रुतं मलयकेतुहतकेन! हन्त कृतार्थोऽस्मि! (इति निष्क्रान्तः)

61 **मलयकेतुः**—(प्रत्यक्षवदाकाशे लक्ष्यं बद्ध्वा) राक्षस, राक्षस, युक्तं युक्तम्!

62 **मित्रं ममायमिति निर्वृतचित्तवृत्तिं**
विश्रम्भतस्त्वयि निवेशितसर्वकार्यम्।
तातं निपात्य सह बन्धुजनाश्रुतोयै-
रन्वर्थतोऽपि ननु राक्षस! राक्षसोऽसि ॥ ७ ॥

63 **भागुरायणः**—(स्वगतम्) रक्षणीया राक्षसस्य प्राणा इत्यार्यादेशः। भवत्वेवं तावत्। (प्रकाशम्) कुमार, अलमावेगेन। आसनस्थं कुमारं किंचिद्विज्ञापयितुमिच्छामि।

64 **मलयकेतुः**—(उपविश्य) सखे, किमसि वक्तुकामः?

65 **भागुरायणः**—कुमार, इह खल्वर्थशास्त्रव्यवहारिणामर्थवशादरिमित्रोदासीनव्यवस्था न लौकिकानामिव स्वेच्छावशात्। अतस्तस्मिन्काले सर्वार्थ-

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60 KṢAPAṆAKA–*(To himself)* Ah! This has been heard by the accursed Malayaketu! O joy! I have gained my object! *(Exit)*

61 MALAYAKETU—*(Fixing his gaze in the sky, as on something visible)* Rākṣasa, Rākṣasa, (it is) proper, proper!

62 Having, along with the tears of relatives, brought down (my) father whose mind was quite at ease at the thought—'This (Raksasa) is my friend', and who had entrusted all (his) affairs to you through confidence, oh Rāksasa, literally too you have become a Rākshasa (demon)! [7]

63 BHĀGURĀYAṆA–*(To himself)* That Rākṣasa's life should be preserved is the command of the Revered one. Well; thus (I will) just (manage). *(Aloud)* Prince, away with excitement. I wish to submit something to you (after you are) seated.

64 MALAYAKETU—*(Sitting down)* Friend, what do you wish to say?

65 BHĀGURĀYAṆA—Prince, here indeed, in the case of those who act in accordance with the science of politics, the

सिद्धिं राजानमिच्छतो राक्षसस्य चन्द्रगुप्तादपि बलीयस्तया सुगृहीतनामा देवः पर्वतेश्वर एवार्थपरिपन्थी महानरातिरासीत् । तस्मिंश्च राक्षसेनेदमनुष्ठितमिति नातिदोषमिवात्र पश्यामि । पश्यतु कुमारः ।

66 मित्राणि शत्रुत्वमुपानयन्ती मित्रत्वमर्थस्य वशाच्च शत्रून् ।
नीतिर्नयत्यस्मृतपूर्ववृत्तं जन्मान्तरं जीवत एव पुंसः ॥ ८ ॥

67 तदत्र वस्तुनि नोपालम्भनीयो राक्षसः । आ नन्दराज्यलाभादुपग्राह्यश्च । परतश्च परिग्रहे वा परित्यागे वा कुमारः प्रमाणम् ।

68 **मलयकेतुः**—एवम् । सखे, सम्यग्दृष्टवानसि । यतोऽमात्यवधे प्रकृतिक्षोभः स्यात् एवं च संदिग्धो विजयः ।

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classification into foes, friends and neutrals is in conformity with their interests and not by personal considerations as in the case of ordinary people, On that occasion, to Rākshasa who wished to make Sarvārthasiddhi the king, His Majesty Parvatēśvara himself, of auspiciously invoked name, was the formidable enemy standing in the way of his purpose, on account of his being more powerful than even Candragupta. And against him this was perpetrated by Rākshasa. (Viewing) thus, I do not see in this any great blame. Let the Prince see—

66 Bringing friends over to enmity and enemies to friendship in accordance with the interests of a person, statesmanship leads him on, even while he is living, to another life, wherein the past events are not remembered. [8]

67 Hence, in this matter, Rākṣasa is not to be blamed. On the other hand, he has to be kept in service till the acquisition of the Nanda kingdom. After that, the Prince will be the authority to retain or dismiss him.

68 MALAYAKETU— True; you have rightly viewed the matter, my friend. Because, if the minister should be put to death, there would be agitation amongst the subjects and thus (our) victory would be jeopardised.

69 **पुरुषः**— (प्रविश्य) जयतु कुमारः! आर्य, गुल्मस्थानाधिकृतो दीर्घरक्षो विज्ञापयति। एष खल्वस्माभिः कटकान्निष्क्रामन्नगृहीतमुद्रः सलेखः पुरुषो गृहीतः। तत्प्रत्यक्षीकरोत्वेनमार्य इति। [जेदु कुमारो! अज्ज, गुम्मट्ठाणाधिकिदो दीहरक्खो विण्णवेदि। एसो खु अह्मेहिं कडआदो णिक्कमन्तो अगहीदमुद्दो सलेहो पुरिसो गहीदो। ता पच्चक्खीकरेदु णं अज्जोत्ति।]

70 **भागुरायणः**—भद्र, प्रवेशय।

71 **पुरुषः**—यदार्य आज्ञापयति। [जं अज्जो आणवेदि] (इति निष्क्रान्तः)

72 (ततः प्रविशति पुरुषेणानुगम्यमानः संयतः सिद्धार्थकः)

73 **सिद्धार्थकः**— (स्वगतम्)

आनयन्त्यै गुणेषु, दोषेषु पराङ्मुखं कुर्वत्यै।
अस्मादृशजनन्यै प्रणमामः स्वामिभक्त्यै॥ ९॥
[आणत्तीए गुणेसु दोसेसु परंमुहं कुणन्तीए।
अह्मारिसजणणीए पणमामो सामिभत्तीए॥]

74 **पुरुषः**— आर्य, अयं स पुरुषः। [अज्ज, अअं सो पुरिसो।]

75 **भागुरायणः**— (अवलोक्य) भद्र, किमयमागन्तुकः, अहोस्विदिहैव कस्य चित्परिग्रहः?

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69 *(Entering)* SERVANT—Victory to the Prince. Noble sir, Dirgharakṣa, in charge of the outpost, reports — 'This man, holding no pass, trying to go out of our camp with a letter, has been arrested by us. So, let the Noble one see him personally.''

70 BHĀGURĀYAṆA—Good man, usher (him) in.

71 SERVANT—(I will do) so. *(Exit)*

72 *(Then enters Siddhārthaka fettered and followed by the servant)*

73 SIDDHĀRTHAKA—*(To himself)* We bow down to 'Devotion-to-the-master,' who is the mother of persons like us, drawing us towards (her) merits and making us turn (our) faces away from (her) defects. [9]

74 SERVANT—Noble sir, this is that man.

75 BHĀGURĀYAṆA—*(Gesticulating observation)* Good man,

[76] **सिद्धार्थकः**—[आर्य, अहं खल्वमात्यराक्षसस्य सेवकः । [अज्ज, अहं खु अमच्चरक्खसस्स सेवओ ।]

[77] **भागुरायणः**—भद्र, तत्किमगृहीतमुद्रः कटकान्निष्क्रामसि ?

[78] **सिद्धार्थकः**—आर्य, कार्यगौरवेण त्वरायितोऽस्मि । [अज्ज, कज्जगौरवेण तुवराविदोह्मि ।]

[79] **भागुरायणः**—कीदृशं तत्कार्यगौरवं यद्राजशासनमुल्लङ्घयति ?

[80] **मलयकेतुः**—सखे भागुरायण, लेखमपनय ।

[81] **भागुरायणः**—(सिद्धार्थकहस्ताद् गृहीत्वा) कुमार, अयं लेखः । (मुद्रां दृष्ट्वा) राक्षसनामाङ्कितेयं मुद्रा !

[82] **मलयकेतुः**—मुद्रां परिपालयन्नुद्धाट्य दर्शय ।

[83](भागुरायणस्तथा कृत्वा दर्शयति । मलयकेतुः वाचयति) ।

[84] "स्वस्ति यथास्थानं कुतोऽपि कोऽपि कमपि पुरुषविशेषमवगमयति ।

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is this a new-comer or the employee of some one even here?

[76] SIDDHĀRTHAKĀ—Noble sir, I am indeed Minister Rākṣasa's servant.

[77] BHĀGURĀYAṆA—Why then, good man, do you go out of the camp without holding a pass?

[78] SIDDHĀRTHAKA—Noble sir, I was hastened by the gravity of my business.

[79] BHĀGURĀYAṆA—What sort of gravity of business is it which transgresses royal command?

[80] MALAYAKETU—Friend Bhāgurāyaṇa, take away the letter (from him).

[81] BHĀGURĀYAṆA—*(Taking it from Siddhārthaka's hand)* Prince, here is the letter. *(Seeing the seal)* This seal is inscribed with Rākṣasa's name!

[82] MALAYAKETU—Preserving the seal, open and show it.

[83] *(Bhāgurāyaṇa doing so, shows the letter. Malayaketu reads)*

[84] "Hail! Some one (Rākṣasa) from some where informs a certain distinguished person (Candragupta) in the right place thus—'An indescribable truthfulness has been shown

असमत्प्रतिपक्षं निराकृत्य दर्शिता कापि सत्यता सत्यवादिना । सांप्रतमेतेषामपि प्रथममुपन्यस्तसंधीनामस्मत्सुहृदां पूर्वप्रतिज्ञातसंधिपरिपणप्रोत्साहनेन सत्यसंधः प्रीतिमुत्पादयितुमर्हति । एतेऽप्येवमनुगृहीताः सन्तः स्वाश्रयविनाशेनोपकारिणमाश्रयिष्यन्ति । अविस्मृतमेतत्सत्यवतः स्मारयामः । एतेषां मध्ये केचिदरेः कोषहस्तिभ्यामर्थिनः, केचिद्विषयेणेति । अलंकारत्रयं च सत्यवतायदनुप्रेषितं तदुपगतम् । मयापि लेखस्याशून्यार्थं किंचिदनुप्रेषितं तदुपगमनीयम् । वाचिकं चाप्ततमादस्मात् सिद्धार्थकाच्छ्रोतव्यमिति" ।

85 सखे भागुरायण, कीदृशो लेखः ?

86 **भागुरायणः**—भद्र सिद्धार्थक, कस्यायं लेखः ?

87 **सिद्धार्थकः**—आर्य, न जानामि । [अज्ज, ण जाणामि ।]

88 **भागुरायणः**—हे धूर्त, लेखो नीयते, न ज्ञायते कस्यायमिति ? सर्वं तावत्तिष्ठतु । वाचिकं त्वत्तः केन श्रोतव्यम् ?

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by your truthful self by discarding our opponent (Cāṇakya). Now it behoves you, who are truthful, to give pleasure to these our friends also, to whom peace was already suggested, by means of encouragement regarding the already promised price for the peace. Thus being favoured, these also would resort to their benefactor after the ruin of their (present) refuge. Though not forgotten by the truthful one, we remind this. Among these, some covet the treasure and elephants of the enemy (Malayakētu), and others (his territory). The three ornaments sent by the truthful one have been received. Something as a compliment to the letter has been sent by me also, which deserves to be accepted. And the verbal communication should be heard from this most trusted Siddhārthaka."

85 Friend Bhāgurāyaṇa, what sort of letter is this?

86 BHĀGURĀYAṆA—Good man Siddhārthaka, whose letter is this ?

87 SIDDHĀRTHAKA— Sir, I do not know.

88 BHĀGURĀYAṆA— You knave, you carry the letter, (yet)

89 **सिद्धार्थकः**—(भयं नाटयन्) युष्माभिः। [तुह्माहिं।]

90 **भागुरायणः**—किमस्माभिः ?

91 **सिद्धार्थकः**—मिश्रैर्गृहीतो न जानामि किं भणामीति। [मिस्सेहिं गिहीदो ण आणामि किं भणामि त्ति।]

92 **भागुरायणः**—(सरोषम्) एष जानासि। भासुरक, बहिर्नीत्वा तावत्ताड्यतां यावत्कथयति।

93 **पुरुषः**—यदार्य आज्ञापयति। (इति तेन निष्क्रम्य, पुनः प्रविश्य) आर्य, इयं मुद्रालांछिता पेटिका तस्य ताड्यमानस्य कक्षातो निपतिता। [जं अज्जो आणवेदि।... अज्ज, इअं मुद्दालंच्छिदा पेडिआ तस्स ताडिअमाणस्स कक्खादो णिवडिदा।]

94 **भागुरायणः**—(विलोक्य) कुमार, इयमपि राक्षसमुद्राङ्कितैव।

95 **मलयकेतुः**—सखे, अयं लेखस्याशून्यार्थो भविष्यति। इमामपि मुद्रां परिपालयन्नुद्धाट्य दर्शय। (भागुरायणः तथा कृत्वा दर्शयति। विलोक्य) अये, तदिदमाभरणं मया स्वशरीरादवतार्य राक्षसाय प्रेषितम्। व्यक्तम् चन्द्रगुप्तस्य लेखः।

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you do not know whose it is! Let all this alone. By whom has the verbal communication to be heard from you?

89 SIDDHĀRTHAKA—*(Acting fear)* By you.

90 BHĀGURĀYAṆA–What, by us?

91 SIDDHĀRTHAKA–Seized by the honourable people, I do not know what I should say.

92 BHĀGURĀYAṆA—*(Angrily)* You will know it presently. Bhāsuraka, just taking him out, thrash him untill he tells it,

93 SERVANT—As the Noble one orders. *(Exit with him, and re-enter)* Noble sir, this sealed casket fell down from his arm-pit, while he was being beaten.

94 BHĀGURĀYAṆA–*(Beholding)* Prince, this also is stamped with Rākṣasa's seal.

95 MALAYAKĒTU—Friend, this would be the compliment to the letter. Preserving this seal also, open it and show. *(Bhāgurāyaṇa doing so, shows it. Seeing)* Oh! This is the

96 **भागुरायणः**—कुमार, एष निर्णीयत एव संशयः । भद्र, पुनरपि ताड्यताम् ।

97 **पुरुषः**—यदार्य आज्ञापयति । (इति निष्क्रम्य, सिद्धार्थकेन सह पुनः प्रविश्य) एष खलु ताड्यमानः कुमारस्यैव निवेदयामीति भणति । [जं अज्जो आणवेदि। ...एसो खु ताडिअमाणो कुमारस्स एव्व णिवेदेमित्ति भणादि ।]

98 **मलयकेतुः**— तथा भवतु ।

99 **सिद्धार्थकः**—(पादयोर्निपत्य) अभयेन मे प्रसादं करोत्वार्यः । [अभएण मे पसादं करेदु अज्जो ।]

100 **मलयकेतुः**—भद्र, अभयमेव परवतो जनस्य । निवेद्यतां यथावस्थितम् ।

101 **सिद्धार्थकः**— निशामयतु कुमारः । अहं खल्वमात्यराक्षसेनेमं लेखं दत्त्वा चन्द्रगुप्तसकाशं प्रेषितः । [णिसामेदु कुमारो । अहं खु अमच्चरक्खसेण इमं लेहं देइअ चन्दउत्तसआसं पेसिदो ।]

102 **मलयकेतुः**—वाचिकमिदानीं श्रोतुमिच्छामि ।

103 **सिद्धार्थकः**— कुमार, आदिष्टोऽस्म्यमात्येन यथा-'एते मम प्रियवयस्याः

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same ornament which was sent to Rākṣasa after removing it from my own body. Clearly, the letter is to Candragupta.

96 BHAGURĀYAṆA— Prince, the doubt will be cleared up presently. Good man, let him be thrashed once again.

97 SERVANT—As the Noble one orders. *(Exit and re-enter with Siddhārthaka)* This person, being thrashed, says— 'I shall tell it to the Prince himself.'

98 MALAYAKETU—Let it be so.

99 SIDDHĀRTHAKA—*(Falling prostrate at his feet)* Let the Noble one favour me with (an assurance of) safety.

100 MALAYAKETU—Good man, saftey is (assured) always for one who is only a dependent on another. Relate the truth.

101 SIDDHĀRTHAKA—Let the prince hear. I was indeed sent by Minister Rākṣasa after giving me this letter, to Candragupta.

102 MALAYAKETU—I wish to hear the verbal message.

103 SIDDHĀRTHAKA—Prince, I was ordered by the minister

पञ्च राजानस्त्वया सह समुत्पन्नस्नेहाः । ते यथा कुलूताधिपश्चित्रवर्मा, मलयनराधिपः सिंहनादः, काश्मीरदेशनाथः पुष्कराक्षः, सिन्धुराजः सिन्धुषेणः, पारसिको मेघनाद इति । एतेषु प्रथमगृहीतास्त्रयो राजानो मलयकेतोर्विषयमिच्छन्ति; अपरौ हस्तिबलं कोषं च । तद्यथा चाणक्यं निराकृत्य महाभागेन मम प्रीतिः समुत्पादिता तथैतेषामपि प्रथमभणितोऽर्थः संपादयितव्य' इत्येतावान्वाक्संदेशः [कुमाल, आदिट्ठोह्मि अमच्चेण जहा-'एदे मह पिअवअस्सा पञ्च राआणो तुए सह समुप्पण्णसिणेहा । ते जहा कुलूदाहिवो चित्तवम्मो, मलअणराहिओ सीहणादो, कह्मीरदेसणाहो पुक्खरक्खो, सिन्धुराओ सिन्धुसेणो, पारसीओ मेहणादोत्ति। एदेसु पढमगिहीदा तिण्णि राआणो मलअकेदुणो विसअं इच्छन्ति; अवरे हत्थिबलं कोसं अ । ता जहा चाणक्कं णिराकरिअ महाभाएण मह पीदी समुप्पादिदा, तहा एदाणं वि पढमभणिदो अत्थो संपादइदव्वोत्ति ।'-एत्तिओ वाआसंदेसो ।]

104 मलयकेतुः — (स्वगतम्) कथं चित्रवर्मादयोऽपि मामभिद्रुह्यन्ति ? अथवात एव राक्षसे निरतिशया प्रीतिः । (प्रकाशम्) विजये, अमात्यं द्रष्टुमिच्छामि ।

105 प्रतीहारी —यत्कुमार आज्ञापयति। [जं कुमारो आणवेदि] (निष्क्रान्ता)

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thus—" These five kings, my fast friends, are with friendliness entertained for you. They are—1. Citravarman, the lord of Kulūta; 2, Simhanāda, the king of Malaya: 3, Puṣkarākṣa, the ruler of Kāsmir country; 4. Sindhuṣeṇa, king of Sindhu; and 5. Meghanāda, the Pārasika (king). Among these, the three kings named first desire the territory of Malayakētu, the other two his elephant force and treasure. So, just as delight was provided to me by the magnanimous one by discarding Cāṇakya, so also in the case of even these, the things mentioned before have to be accomplished."—This much is the verbal message.

104 MALAYAKĒTU—*(To himself)* What ? Are even Citravarman and others plotting against me ? Or rather, it is for this very reason that there is (in them) unbounded love for Rākṣasa. *(Aloud)* Vijayā, I wish to see the minister.

105 PORTRESS—As the Prince orders. *(Exit)*

106 (ततः प्रविशत्यासनस्थः स्वभवनगतः पुरुषेण सह सचिन्तो राक्षसः)

107 **राक्षसः** — (आत्मगतम्) अपूर्णमस्मद्बलं चन्द्रगुप्तबलैरिति यत्सत्यं न मे मनसः परिशुद्धिरस्ति । कुतः—

108 **साध्ये निश्चितमन्वयेन घटितं बिभ्रत्सपक्षे स्थितिं**
व्यावृत्तं च विपक्षतो भवति यत्तत्साधनं सिद्धये ।
यत्साध्यं स्वयमेव तुल्यमुभयोः पक्षे विरुद्धं च य-
त्तस्याङ्गीकरणेन वादिन इव स्यात्स्वामिनो निग्रहः ॥ १० ॥

109 अथवा, विज्ञातापरागहेतुभिः प्राक्परिगृहीतापजापैः आपूर्णमिति न विकल्प-

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106 *(Then enters Rākṣasa seated in his house in a thoughtful mood, along with an attendant)*

107 RĀKṢASA—*(To himself)* Surely, there is no mental tranquility to me because of the fact that our army is filled all over with Candragupta's warriors. For—

108 That army alone becomes the means of victory, which is definite about its objective, which is formed by lineal succession, which is taking its stand with its own side and which is repulsed away form the enemy; (while) by adopting an army which itself is yet to be tried for its efficiency, which colludes with both (friendly and hostile) parties, or which is adversely disposed to its own side, there might ensue the defeat of the king; —

—Just as that Middle term alone (of a syllogism) becomes the means of the right inference, which is definitely seen in the Major term, which has invariable concomittance with the SĀDHYA, which maintains its presence in similar cases and is non-existent in dissimilar instances; (while) by adopting that which itself is the Major term, which is present both in *Sapakṣa* and *Vipakṣa*, or what is opposed to the Minor term, there might ensue the defeat of the disputant.

109 Or, it does not behove me to have any misgivings, because (the army is) filled with those, the causes of whose dis-

यितुमर्हामि। (प्रकाशम्) प्रियंवदक, उच्यन्तामस्मद्वचनात्कुमारानुयायिनो राजानः "संप्रति दिने दिने प्रत्यासीदति कुसुमपुरम् । तत्परिकल्पितविभागैर्भवद्भिः प्रयाणे प्रयातव्यम्। कथमिति।

110 प्रस्थातव्यं पुरस्तात् खस-मगधगणैर्मामनु व्यूह्य सैन्यै-
गान्धारैर्मध्ययाने सयवनपतिभिः संविधेयः प्रयत्नः।
पश्चात्तिष्ठन्तु वीराः शकनरपतयः संभृताश्चीणहूणैः
कौलूताद्यश्च शिष्टः पथि परिवृणुयाद्राजलोकः कुमारम् ॥ ११ ॥"

111 प्रियंवदकः—तथा। [तह।] (इति निष्क्रान्तः)

112 प्रतीहारी—(प्रविश्य) जयत्वमात्यः। अमात्य, इच्छति त्वां कुमारः प्रेक्षितुम्। [जेदु अमच्चो। अमच्च, इच्छदि तुमं कुमारो पेक्खिदुं।]

113 राक्षसः—भद्रे, मुहूर्तं तिष्ठ। कः कोऽत्र भोः?

114 पुरुषः—(प्रविश्य) आज्ञापयत्वमात्यः। [आणवेदु अमच्चो।]

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affection were well-known and who had previously accepted our secret overtures. *(Aloud)* Priyaṁvadaka, let the kings following the Prince be told in our name.— "Now, every day, Kusumapura is nearing. So, during the march, you should move on in well-arranged groups. Thus—

110 The Khaśa and Magadha chiefs, drawing to battle array together with their armies, should march in the van, following me; the Gāndhāra troops along with the Yavana chiefs should take care of the march in the centre; let the heroic S'aka kings reinforced by the Chinese and the Huns, march in the rear; the remaining group of kings,—the Kulūta king and others,—should form a shield round the prince on the way. [11]

111 PRIYAṀVADAKA—So (I will). *(Exit)*

112 *(Entering)* PORTRESS—Victory to the Minister. Minister, the Prince wishes to see you.

113 RĀKṢASA—Goodwoman, stay for a while. Ho, who is here?

114 *(Entering)* ATTENDANT—Let the Minister command.

115 **राक्षसः** — उच्यतां शकटदासः । परिधापिताः कुमारेणाभरणानि वयम् । तन्न युक्तमनलंकृतैः कुमारदर्शनमनुभवितुम् । अतो यत्तदलङ्करणत्रयं क्रीतं तन्मध्यादेकं दीयतामिति ।

116 **पुरुषः** — तथा । (इति निष्क्रम्य, पुनः प्रविश्य) अमात्य, इदमाभरणम् । [तहा... अमच्च, इदं आहरणं ।]

117 **राक्षसः** — (नाटयेनात्मानमलंकृत्योत्थाय च) भद्रे, राजोपगामिनं मार्गमादेशय ।

118 **प्रतीहारी** — एत्वमात्यः । [एदु अमच्चो ।]

119 **राक्षसः** — (आत्मगतम्) अधिकारपदं नाम निर्दोषस्यापि पुरुषस्य महदाशङ्कास्थानम् । कुतः ।

120 भयं तावत्सेव्यादभिनिविशते सेवकजनं
ततः प्रत्यासन्नाद्भवति हृदये चैव निहितम् ।
ततोऽध्यारूढानां पदमसुजनद्वेषजननं
गतिः सोच्छ्रायाणां पतनमनुकूलं कलयति ॥ १२ ॥

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115 RĀKṢASA— Let S'akaṭadāsa be told–'We were made to wear ornaments by the Prince; so, it is not proper to enjoy the Prince's sight without putting on ornaments. Therefore, out of the three ornaments that were bought, let one be handed over.'

116 ATTENDANT–So (I will do). *(Exit and re-enter)* Minister, here is the ornament.

117 RĀKṢASA—*(Acting putting on the ornament and rising up)* Good woman, show me the way leading to the royal presence.

118 PORTRESS—May the Minister come along.

119 RĀKṢASA—*(To himself)* A post of authority is verily the source of great apprehension even to an innocent person. For—

120 Of course, fear from the master (to be served) seizes the servant from all sides; then (fear) from those who are close to him gets planted indeed in the heart. More than this, the (official) position of those that have risen high up

121 **प्रतीहारी** —(परिक्रम्य) अमात्य, अयं कुमारः । उपसर्पत्वेनममात्यः। [अमच्च, अअं कुमारो । उपसप्पदु णं अमच्चो ।]

122 **राक्षसः** — (विलोक्य) अयं कुमारस्तिष्ठति । य एषः, —

123 **पादाग्रे दृशमवधाय निश्चलाङ्गीं शून्यत्वादपरिगृहीततद्विशेषाम् ।**
वक्त्रेन्दुं वहति करेण दुर्वहाणां कार्याणां कृतमिव गौरवेण नम्रम् ॥१३॥

124 (उपसृत्य) विजयतां कुमारः !

125 **मलयकेतुः** — आर्य, अभिवादये । इदमासनमास्यताम् । (राक्षसस्तथा करोति)आर्य, चिरदर्शनेनार्यस्य वयमुद्विग्नाः ।

126 **राक्षसः** —कुमार, प्रयाणे प्रतिविधानमनुतिष्ठता मया कुमारादयमुपालम्भोऽधिगतः ।

127 **मलयकेतुः** — आर्य, प्रयाणे कथं प्रतिविहितमिति श्रोतुमिच्छामि ।

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is productive of the envy of the bad people. (Thus) the course of those who are elevated high reckons a fall as imminent.

121 *(Moving about)* PORTRESS—Minister, here is the prince. May the minister approach him.

122 RĀKṢASA–*(Beholding)* Here is the Prince. This one who,

123 having fixed his motionless eye on the forepart of his feet the details of which is not perceived owing to (its) being vacant, is supporting on (his) hand (his) moon-like face which is as if bent low by the weight of the affairs (of the state) difficult to carry through. [13]

124 *(Approaching)* May the prince be victorious !

125 MALAYAKETU—Noble sir. I bow to you. Please take this seat. *(Rakṣasa does accordingly)* Noble sir, we are uneasy owing to the delayed appearance of the Noble one.

126 RĀKṢASA–Prince, (being absorbed in) adopting precautionary mesures for the march, I have come by thls taunt of the Prince.

127 MALAYAKETU—Noble one, I wish to hear how precautions have been adopted.

128 **राक्षसः** — कुमार, एवमादिष्टाः कुमारानुयायिनो राजानः। (प्रस्थातव्यमिति पूर्वोक्तं ५—११ पठति)

129 **मलयकेतुः** — (स्वगतम्) कथं य एव मद्विनाशेन चन्द्रगुप्तमाराधयितुमुद्यतास्त एव मां परिवृण्वन्ति ? (प्रकाशम्) आर्य, अस्ति कश्चिद्यः कुसुमपुरं प्रति गच्छति, तत आगच्छति वा ?

130 **राक्षसः** — अवसितमिदानीं गतागतप्रयोजनम्। अल्पैरहोभिर्वयमेव तत्र गन्तारः।

131 **मलयकेतुः** — (स्वगतम्) विज्ञायते। (प्रकाशम्) यद्येवं, ततः किमार्येणायं सलेखः पुरुषः प्रेषितः ?

132 **राक्षसः** — (विलोक्य) अये, सिद्धार्थकः ! भद्र, किमिदम् ?

133 **सिद्धार्थकः** — (सबाष्पं लज्जां नाटयन्) प्रसीदत्वमात्यः। ताड्यमानेन मया न पारितं रहस्यं धारयितुम्। [पसीददु अमच्चो। ताडीअन्तेण मए ण पारिदं रहस्सं धारिदुं।]

134 **राक्षसः** — भद्र, कीदृशं रहस्यमिति न खल्ववगच्छामि।

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128 RĀKṢASA—Prince, the kings following the prince have been directed thus—*(Recites V 11)*

129 MALAYAKĒTU—*(To himself)* How is it, those very persons who are trying to gratify Candragupta through my ruin are to be around me ? *(Aloud)* Noble one, is there any one going to or coming from Kusumapura ?

130 RĀKṢASA—The purpose of going and coming is now over. Within a few days we ourselves would be going there.

131 MĀLAYAKĒTU—*(To himself)* I know. *(Aloud)* If so, then, why was this man sent with a letter by the Noble one ?

132 RĀKṢASA—*(Beholding)* O, it is Siddhārthaka ! Good man, what is this ?

133 SIDDHĀRTHAKA—*(With tears, acting shame)* May the Minister be gracious. Being thrashed, I was not able to keep the secret.

134 RĀKṢASA—Good man, I really do not make out what sort of secret (yon mean).

135 **सिद्धार्थकः**—ननु विज्ञापयामि ताड्यमानेन मया...[णं विण्णवेमि ताडिअन्तेण मए...] (इत्यर्द्धोक्ते सभयमधोमुखस्तिष्ठति)

136 **मलयकेतुः**— भागुरायण, स्वामिनः पुरस्ताद्भीतो लज्जितो वा नैष कथयिष्यति। स्वयमेवार्याय कथय।

137 **भागुरायणः**—यदाज्ञापयति कुमारः। अमात्य, एष कथयति यथाहममात्येन लेखं दत्वा वाचिकं च संदिश्य चन्द्रगुप्तसकाशं प्रेषित इति।

138 **राक्षसः**— भद्र सिद्धार्थक, अपि सत्यम्?

139 **सिद्धार्थकः**—(लज्जां नाटयन्) एवमतिताड्यमानेन मया निवेदितम्। [एवं अतिताडिअन्तेण मए णिवेदिदं।]

140 **राक्षसः**—अनृतमेतत्। ताड्यमानः पुरुषः किमिव न ब्रूयात्?

141 **मलयकेतुः**–सखे भागुरायण, दर्शय लेखम्। वाचिकमेष भृत्यः कथयिष्यति

142 **भागुरायणः**—अमात्य, अयं लेखः।

143 **राक्षसः**— (वाचयित्वा) कुमार, शत्रोः प्रयोग एषः।

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135 SIDDHĀRTHAKA–I submit, I say that, I being thrashed... *(With this half-said, stands with face cast down in fear)*

136 MALAYAKĒTU—Bhāgurāyaṇa, in the presence of his master, either being afraid or ashamed, he will not tell it. You yourself tell it to the Noble one.

137 BHĀGURĀYAṆA–As the prince orders. Minister, he says–'I was sent to Candragupta by the Minister after giving me a letter and an oral message'.

138 RĀKṢASA—Good man Siddhārthaka, is it true?

139 SIDDHĀRTHAKA—*(Acting shame)* Being severly thrashed, I said so.

140 RĀKṢASA—This is a lie. What indeed would a man not say on being thrashed?

141 MALAYAKĒTU— Friend Bhāgurāyaṇa, show him the letter. This servant will speak out the oral message.

142 BHĀGURĀYAṆA— Minister, this is the letter.

143 RĀKṢASA—*(Reading)* Prince, this is a plot of the enemy.

144 **मलयकेतुः** — लेखस्याशून्यार्थमार्येणेदमप्याभरणमनुप्रेषितम् । तत्कथं शत्रोः प्रयोग एषः ?

145 **राक्षसः** — (आभरणं निर्वर्ण्य) कुमारेणैतन्मह्यमनुप्रेषितम् । मयाप्येतत्कस्मिंश्चित्परितोषस्थाने सिद्धार्थकाय दत्तम् ।

146 **भागुरायणः** — ईदृशस्य विशेषतः कुमारेणात्मगात्रादवतार्य प्रसादीकृतस्यायं परित्यागभूमिः ?

147 **मलयकेतुः** — वाचिकमप्याप्ततमादस्माच्छ्रोतव्यमिति लिखितमार्येण ।

148 **राक्षसः** — कुतो वाचिकं ? कस्य वाचिकम् ? लेख एवास्मदीयो न भवति ।

149 **मलयकेतुः** — इयं तर्हि, कस्य मुद्रा ?

150 **राक्षसः** — कपटमुद्रामुत्पादयितुं शक्नुवन्ति धूर्ताः ।

151 **भागुरायणः** — कुमार, सम्यगमात्यो विज्ञापयति । भद्र सिद्धार्थक,

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144 MALAYAKETU—This ornament again was likewise sent by the Noble one as a compliment to the letter. So, how could this be a move of the enemy ?

145 RĀKṢASA—*(Scrutinising the ornament)* This was sent to me by the Prince (as a present). By me again this was given to Siddhārthaka on a certain occasion for joy.

146 BHĀGURĀYAṆA—Is this (Siddhārthaka) the proper recipient for your giving away such (an ornament), especially presented as a favour by the prince, after taking it off from his own person ?

147 MALAYAKETU—It has also been written by the noble one that the oral communication too should be heard from this most trusted person.

148 RĀKṢASA—Oral communication from whom ? To whom (this) oral communication ? The letter itself is not ours.

149 MALAYAKETU— Whose then (is) this seal ?

150 RĀKṢASA— The cunning can prepare counterfeit seals.

151 BHĀGURĀYAṆA— Prince, the minister speaks reasonably. My good man Siddhārthaka, by whom was this letter written ? *(Siddhārthaka, having looked at Rakṣasa's face,*

केनायं लिखितो लेखः ? (सिद्धार्थको राक्षसमुखमवलोक्य तूष्णीमधोमुखस्तिष्ठति) भद्र, अलं पुनरात्मानं ताडयित्वा । कथय ।

152 **सिद्धार्थकः** — आर्य, शकटदासेन । [अज्ज, सअडदासेग ।]

153 **राक्षसः** — कुमार, यदि शकटदासेन लिखितः, ततो मयैव लिखितः ।

154 **मलयकेतुः** — विजये, शकटदासं द्रष्टुमिच्छामि ।

155 **प्रतीहारी** — यत्कुमार आज्ञापयति । [जं कुमारो आणवेदि ।]

156 **भागुरायणः** — (स्वगतम्) न खल्वनिश्चितार्थमार्यचाणक्यप्रणिधयोऽभिधास्यन्ति । भवत्वेवम् । (प्रकाशम्) कुमार, न कदाचिदपि शकटदसोऽमात्यस्याग्रतो मया लिखितमिति प्रतिपत्स्यते । अतोऽन्यलिखितमस्यानीयताम् । वर्णसंवाद एवैतद् विभावयिष्यति ।

157 **मलयकेतुः** — विजये, एवं क्रियताम् ।

158 **भागुरायणः** — कुमार, मुद्रामप्यानयत्वियम् ।

159 **मलयकेतुः** — उभयमप्यानीयताम् ।

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remains silent with face cast down) Good man, do not allow yourself to be thrashed. Speak out.

152 SIDDHĀRTHAKA—Noble sir, by S'akaṭadāsa.

153 RĀKṢASA—Prince, if it is written by S'akaṭadāsa, then it is (as good as) written by myself.

154 MALAYAKĒTU—Vijayā, I wish to see S'akaṭadāsa.

155 PORTRESS—As the prince orders.

156 BHĀGURĀYAṆA—*(To himself)* The spies of the Revered Cāṇakya will not at all state anything which is not (previously) decided upon. Well; (I shall manage) thus. *(Aloud)* Prince, never will S'akaṭadāsa admit in the presence of the minister, that he wrote (it). So, let some other writing of his be brought; resemblance of the letters will, by itself, clear (the doubt).

157 MALAYAKĒTU— Vijayā, let this be done.

158 BHĀGURĀYAṆA—Prince, let her bring the seal (=signet-ring) also.

159 MALAYAKĒTU—Bring both.

160 **प्रतीहारी**—यत्कुमार आज्ञापयति ।(इति निष्क्रम्य, पुनः प्रविश्य) **कुमार, इदं तच्छकटदासेन स्वहस्तलिखितं पत्रं, मुद्रापि । [जं कुमारो आणवेदि... कुमार, इदं तं सअडदासेण सहत्थलिहिदं पत्तअं मुद्दावि ।]**

161 **मलयकेतुः** — (उभयमपि विलोक्य) **आर्य, संवदन्त्यक्षराणि ।**

162 **राक्षसः** — (स्वगतम्) संवदन्त्यक्षराणि ! शकटदासस्तु मित्रमिति च विसंवदन्त्यक्षराणि । किं नु शकटदासेन

163 **स्मृतं स्यात्पुत्रदाराणां विस्मृतस्वामिभक्तिना ।**
चलेष्वर्थेषु लुब्धेन न यशःस्वनपायिषु ॥ १४ ॥

164 अथवा, कः संदेहः ?

165 **मुद्रा तस्य कराङ्गुलिप्रणयिनी सिद्धार्थकस्तत्सुहृत्**
तस्यैवापरलेख्यसूचितमिदं लेख्यं प्रयोगाश्रयम् ।
सुव्यक्तं शकटेन भेदपटुभिः संधाय सार्धं परै-
र्भर्तृस्नेहपराङ्मुखेन कृपणं प्राणार्थिना चेष्टितम् ॥ १५ ॥

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160 PORTRESS—As the Prince orders. *(Exit and re-enter)* Prince, here is the letter written with his own hand by S'akaṭadāsa; and the seal also.

161 MALAYAKETU—*(Inspecting both)* Noble one, the letters resemble.

162 RĀKṢASA—*(To himself)* The letters resemble. But the letters do not go well with the fact that S'akaṭadāsa is a friend. Could it be that by S'akaṭadāsa,

163 becoming greedy of transcient riches and not of imperishable glory, forgetting his devotion to his master, his sons and wife are remembered ? [14]

164 Or, what doubt ?

165 The signet-ring is always attached to the finger of his hand; Siddhārthaka is his friend; this letter, the basis of the plot, is his own, (as is) indicated by another writing of his. (Hence) It is quite clear that S'akatadāsa, eager to save the life (of his own and those of his sons and wife), and getting averse to any devotion for his master, has acted

166 **मलयकेतुः** --(विलोक्य) आर्य, अलंकारत्रयं श्रीमता यदनुप्रेषितं तदुपगतमिति यल्लिखितं तन्मध्यात्किमिदमेकम् ? (निर्वर्ण्यात्मगतम्) कथं तातेन धृतपूर्वमिदमाभरणम् ! (प्रकाशम्) आर्य, कुतोऽयमलंकारः ?

167 **राक्षसः** — क्रयादधिगतः ।

168 **मलयकेतुः** -- विजये, अपि प्रत्यभिजानासि भूषणमिदम् ?

169 **प्रतीहारी** — (निर्वर्ण्य, सबाष्पम्) कुमार, कथं न प्रत्यभिजानामि ? इदं सुगृहीतनामधेयेन पर्वतेश्वरेण धारितपूर्वम् । [कुमार, कहं ण पच्चभिजाणामि ? इदं सुगिहीदणामधेएण पव्वदीसरेण धारिदपुव्वं ।]

170 **मलयकेतुः** — (सबाष्पम्) हा तात !

171 **एतानि तानि तव भूषणवल्लभस्य गात्रोचितानि कुलभूषण भूषणानि ।**
यैः शोभितोऽसि मुखचन्द्रकृतावभासो नक्षत्रवानिव शरत्समयप्रदोषः ।।१६।।

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meanly thus, after entering into a pact with the enemies adept in bringing about dissensions. [15]

166 MALAYAKĒTU—*(Noticing)* Noble one, is this one of those ornaments referred to in the writing—'The three ornaments that were sent by the illustrious one have been received' ? *(Observing closely; to himslf)* How is it, this is the ornament previously worn by father ? *(Aloud)* Noble one, whence is this ornament ?

167 RĀKṢASA—Secured by purchasing from merchants.

168 MALAYAKĒTU—Vijayā, do you recognise this ornament ?

169 PORTRESS—*(Observing closely, with tears)* Prince, how shall I not recognise it. This was formerly worn by Parvates'vara of auspiciously invoked name.

170 MALAYAKĒTU—*(With tears)* Ah, father !

171 O ornament of our race, fond of ornaments, these are those ornaments suited to your limbs, decked with which you appeared resplendent with lustre furnished to your moon-like face, like the evening in the autumn season, made lustrous by the moon at the (very) commencement and abounding in stars. [16]

172 राक्षसः — (स्वगतम्) कथं पर्वतेश्वरेण धृतपूर्वाणीत्याह ! व्यक्तमेवास्य भूषणानि चाणक्यप्रयुक्तेन वणिग्जनेनास्मासु विक्रीतानि ।

173 मलयकेतुः — आर्य, तातेन धृतपूर्वाणां विशेषतश्चन्द्रगुप्तहस्तगतानां क्रयादधिगमः कथं युज्यते ? अथवा, युज्यत एवैतत् । कुतः

174 चन्द्रगुप्तस्य विक्रेतुरधिकं लाभमिच्छतः ।
कल्पिता मूल्यमेतेषां क्रूरेण भवता वयम् ॥ १७ ॥

175 राक्षसः — (स्वगतम्) अहो, सुश्लिष्टोऽभूच्छत्रुप्रयोगः ! कुतः

176 लेखोऽयं न ममेति नोत्तरमिदं मुद्रा मदीया यतः
सौहार्दं शकटेन खण्डितमिति श्रद्धेयमेतत्कथम् ।
मौर्ये भूषणविक्रयं नरपतौ को नाम संभावयेत्
तस्मात्संप्रतिपत्तिरेव हि वरं न ग्राम्यमत्रोत्तरम् ॥ १८ ॥

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172 RĀKṢASA—*(To himself)* How so ? He says they were previously worn by Parvates'vara ! Evidently (these are) his ornaments, sold on to us by the merchants employed by Cāṇakya.

173 MALAYAKĒTU—Noble sir, how can 'acquisition by purchase' of (these ornaments), formerly worn by (my) father and especially fallen into the hand of Candragupta, stand to reason ? Or perhaps, it does stand to reason. For—

174 Unto Candragupta the seller, coveting much profit, *we* have been fixed as the price for those by you, a heartless person ! [17]

175 RĀKṢASA—*(To himself)* Ah ! The enemy's plot has been well devised. For—

176 This letter is not mine is no answer, because this seal is mine. How could it be believable that friendship has been severed by S'akaṭa ? Who at all would consider the sale of ornaments possible in the case of Maurya, a king ? Therefore, in this matter, an unequivocal admission alone is better than a rustic reply. [18]

177 **मलयकेतुः**—एतदार्यं पृच्छामि ।

178 **राक्षसः**—कुमार, य आर्यस्तं पृच्छ । वयमिदानीमनार्याः संवृत्ताः ।

179 **मलयकेतुः**—

मौर्योऽसौ स्वामिपुत्रः परिचरणपरो मित्रपुत्रस्तवाहं
दाता सोऽर्थस्य तुभ्यं स्वमतमनुगतस्त्वं तु मह्यं ददासि ।
दास्यं सत्कारपूर्वं ननु सचिवपदं तत्र ते स्वाम्यमत्र
स्वार्थे कस्मिन्समीहा पुनरधिकतरे त्वामनार्यं करोति ॥ १९ ॥

180 **राक्षसः**—कुमार, एवमयुक्तव्याहारिणा भवतैव निर्णयो दत्तः ।

181 ('मौर्योऽसौ स्वामिपुत्र' इति युष्मदस्मदोर्व्यत्ययेन पठति)

मौर्योऽसौ स्वामिपुत्रः परिचरणपरो मित्रपुत्रो **मम त्वं**
दाता सोऽर्थस्य **मह्यं** स्वमतमनुगतोऽहं तु **तुभ्यं ददामि** ।
दास्यं सत्कारपूर्वं ननु सचिवपदं तत्र **मे** स्वाम्यमत्र
स्वार्थे कस्मिन् समीहा पुनरधिकतरे **मामनार्यं करोति** ॥ १९ अ ॥

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177 MALAYAKĒTU—This, I ask of the Noble one.

178 RĀKṢASA—Prince, ask *him* who is noble; we have now become ignoble.

179 MALAYAKĒTU—That Maurya is unto you the '*master's son*', while I am '*the son of a friend*' intent on service; he is the giver of wealth to you, while you give me (wealth) following your own humour. Your office as a minister there is but slavery attended with honour, while it is the state of a master here. For which greater self-interest is it, that aspiration makes you an ignoble man? [19]

180 RĀKṢASA—Prince, the decision has been given by yourself, making (such an) unfair statement.

181 *(Repeats the verse V 19, interchanging the 2nd and 1st personal pronouns)* That Maurya is unto *me* the master's son, while *you* are the son of a friend intent on service; he is the giver of wealth to *me*, while *I* give *you* (wealth) following *my* own humour. *My* office there as a minister is but slavery

182 **मलयकेतुः—** (लेखमलंकरणस्थगिकां च निर्दिश्य) इदमिदानीं किम् ?

183 **राक्षसः—**(सबाष्पम्) विधिविलसितम्! कुतः

184 **भृत्यत्वे परिभावधामनि सति स्नेहात्प्रभूणां सतां**
पुत्रेभ्यः कृतवेदिनां कृतधियां येषां न भिन्ना वयम्।
ते लोकस्य परीक्षकाः क्षितिभृतः पापेन येन क्षता-
स्तस्येदं विपुलं विधेर्विलसितं पुंसां प्रयत्नच्छिदः ॥ २० ॥

185 **मलयकेतुः—**(सरोषम्) किमद्यापि निह्नूयते एव विधेः किलैतद्व्यवसितं न लोभस्येति ? अनार्य !

186 **कन्यां तीव्रविषप्रयोगविषमां कृत्वा कृतघ्न त्वया**
विश्रम्भप्रवणः पुरा मम पिता नीतः कथाशेषताम्।

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attended with honour, while it is the state of a master here. For which greater self-interest is it that aspiration would make *me* ignoble? [19a]

182 MALAYAKĒTU—*(Pointing to the letter and the casket of ornaments)* What then is this?

183 RĀKṢASA—*(With tears)* Fate's play! For—

184 This is the extensive play of that Fate, the frustrater of the efforts of men, by which wretched one were slain those kings who were (competent) judges of men: (kings) who were grateful and of cultivated intellect; and to whom,-good masters as they were,—through (their) kindness, we were not different from (their) sons, despite (our) state of being a servant, the abode of insults. [20]

185 MALAYAKĒTU—*(Angrily)* What? Even now, you hide (your treachery) by saying 'This is surely the play of Fate and not of greed'! You, ignoble man!

186 Having made (use of) a maiden dreadful on account of the application of a virulent poison, by you, O ungrateful one! my father who was prone to be trusting was formerly reduced to the state of one whose memory alone remains; now (again), our hapless selves are going to be sold,

संप्रत्याहितगौरवेण भवता मन्त्राधिकारे रिपौ
प्रारब्धाः प्रलयाय मांसवदहो विक्रेतुमेते वयम् ।। २१ ।।

187 **राक्षसः** --(स्वगतम्) अयमपरो गण्डस्योपरि स्फोटः ! (प्रकाशम् । कर्णौ पिधाय)शान्तं पापं, शान्तं पापम्! नाहं पर्वतेश्वरे विषकन्यां प्रयुक्तवान् ।

188 **मलयकेतुः** — केन तर्हि व्यापदितस्तातः ?

189 **राक्षसः** -- दैवमत्र प्रष्टव्यम् ।

190 **मलयकेतुः** — (सक्रोधम्) दैवमत्र प्रष्टव्यम् । न क्षपणको जीवसिद्धिः ?

191 **राक्षसः** --(स्वगतम्) कथं जीवसिद्धिरपि चाणक्यप्रणिधिः ? हन्त ! रिपुभिर्मे हृदयमपि स्वीकृतम् ।

192 **मलयकेतुः** -- (सक्रोधम्) भासुरक, आज्ञाप्यतां सेनापतिः शिखरसेनः । य एते राक्षसेन सह सुहृत्तामुत्पाद्यास्मच्छरीरद्रोहेण चन्द्रगुप्तमाराधयितुकामाः पञ्च राजानः कौलूतश्चित्रवर्मा, मलयनरपतिः सिंहनादः, काश्मीरः पुष्कराक्षः,

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alas ! like meat to the enemy for (our) annihilation, by you attaching great importance to the office of minister. [21]

187 RĀKṢASA—*(To himself)* This is a fresh boil over a carbuncle (= adding insult to injury). *(Aloud. Closing his ears)* God forbid ! The evil be averted ! I *never* set the poison-maiden upon Parvates'vara.

188 MALAYAKĒTU—By whom then was (my) father killed?

189 RAKṢASA—Fate should be asked about this.

190 MALAYAKĒTU—*(Angrily)* Fate should be asked about this, not the mendicant Jivasiddhi ?

191 RĀKṢASA—*(To himself)* What? Is Jivasiddhi too the spy of Cāṇakya ? Alas ! even my own heart has been possessed by the enemies !

192 MALAYAKĒTU — *(Angrily)* Bhāsuraka, let General S'ikharasena be commanded thus — 'Here are five kings, Citravarman of Kulūta, Simhanāda-king of Malaya, Puṣkarākṣa of Kās'mir, Sindhuṣena of Sindhu, and Meghanāda ruler of Pārsikas, — who having contracted friendship with Rākṣasa are desirous of gratifying Candragupta by plotting

सिन्धुराजः सिन्धुषेणः, पारसीकाधिपो मेघनाद इति । एतेषु त्रयः प्रथमे मदीयां भूमिं कामयन्ते; ते गम्भीरश्वभ्रमभिनीय पांशुभिः पूर्यन्ताम् । इतरौ तु हस्तिबलकामुकौ हस्तिनैव घात्येतामिति ।

193 **पुरुषः**—तथा । [तह ।] (इति निष्क्रान्तः)

194 **मलयकेतुः**—राक्षस, राक्षस, नाहं विश्रम्भघाती राक्षसः, मलयकेतुः खल्वहम् । तद्गच्छ; समाश्रीयतां सर्वात्मना चन्द्रगुप्तः । पश्य ।

195 **विष्णुगुप्तं च मौर्यं च सममप्यागतौ त्वया ।**
उन्मूलयितुमीशोऽहं त्रिवर्गमिव दुर्नयः ।। २२ ।।

196 **भागुरायणः**—कुमार, कृतं कालहरणेन । सांप्रतमेव कुसुमपुरोपरोधाय प्रतिष्ठन्तामस्मद्बलानि ।

197 **गौडीनां लोध्रधूलीपरिमलधवलान्धूमयन्तः कपोलान्**
क्लिश्नन्तः कृष्णिमानं भ्रमरकुलरुचः कुञ्चितस्यालकस्य ।

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against our person. Out of these, the first three covet my territory; let them be led to a deep pit and be buried with sand. The other two covet my elephant force;— let them be killed by (being trampled by) an elephant itself."

193 SERVANT—So (I will). *(Exit)*

194 MALAYAKETU—Rākṣasa, Rākṣasa ! I am indeed not a Rākṣasa (demon) who would murder the confiding. So, go; let Candragupta be resorted to with heart and soul. See—

195 I am competent to extirpate Viṣṇugupta and Maurya also, coming together with you as well, just as evil conduct is (able) to (extirpate) the triad (viz. Dharma, Artha and Kāma). [22]

196 BHĀGURĀYAṆA—Prince, no more wasting of time. Let our armies start off forthwith for besieging Kusumapura.

197 Let the columns of dust of the armies,—(their) production being derived from the stamping of the hoofs of the horses, and (their) bases cut off by the ichor-water of (our) elephants, – descend on the heads of the enemies, (thus) rendering smoky the cheeks of the Gaudī women, white with

पांशुस्तम्बा बलानां तुरगखुरपुटक्षोदलब्धात्मलाभाः
शत्रूणामुत्तमाङ्गे गजमदसलिलच्छिन्नमूलाः पतन्तु ॥ २३ ॥
(सपरिजनो निष्क्रान्तो मलयकेतुः)

198 राक्षसः — (सावेगम्) हा धिक्कष्टम् ! तेऽपि घातिताश्चित्रवर्मादयस्तपस्विनः । तत्कथं सुहृद्विनाशाय राक्षसश्चेष्टते, न रिपुविनाशाय ? तत्किमिदानीं मन्दभाग्यः करवाणि ?

199 किं गच्छामि तपोवनं न तपसा शाम्येत्सवैरं मनः
किं भर्तॄननुयामि जीवति रिपौ स्त्रीणामियं योग्यता ।
किं वा खड्गसखः पताम्यरिबले नैतच्च युक्तं भवेत्
चेतश्चन्दनदासमोक्षरभसं रुन्ध्यात्कृतघ्नं न चेत् ॥ २४ ॥
(इति निष्क्रान्तः)

॥ इति कूटलेखो नाम पञ्चमोऽङ्कः ॥

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the fragrant powder of the pollen dust of the *Lodhra* flowers, and mitigating the darkness of (their) curly (locks of) hair that have the lustre of a swarm of black bees. [23]

(Exit Malayaketu with retinue)

198 RĀKṢĀSA—*(With emotion)* Alas ! Oh fie ! Even those poor ones, Citravarman and others are killed ! How then ? Is it that Rākṣasa works for the destruction of (his own) friends and not for the destruction of his enemies ? Then, what shall I, a luckless fellow, do now ?

199 Shall I retire to the penance grove ? —(But) a revengeful mind would not get tranquility by penance. Shall I follow my masters (in death), even while the enemy is living ? —This is appropriate (only) to women. Or shall I, sword in hand, fall on the enemy force ? — This too would not be proper. My mind, anxious for Candanadāsa's release, would prevent me (from doing that); otherwise it would be ungrateful. [24] *(Exit)*

End of The Fifth Act CALLED **THE FALSE LETTER**

॥ षष्ठोऽङ्कः ॥

1 (ततः प्रविशत्यलंकृतः सहर्षं सिद्धार्थकः)

2 **सिद्धार्थकः — जयति जलदनीलः केशवः केशिघाती**
जयति च जनदृष्टिचन्द्रमाश्चन्द्रगुप्तः ।
जयति जयनकार्यं यावत्कृत्वा सर्वं
प्रतिहतपरपक्षार्यचाणक्यनीतिः ॥ १ ॥

[जअदि जलदणीलो केसवो केसिघादी जअदि अ जणदिट्ठीचन्दमा चन्दउत्तो । जअदि जअणकज्जं जाव काऊण सव्वं पडिहदपरपक्खा अज्जचाणक्कणीदी ॥]

3 तावच्चिरस्य कालस्य प्रियवयस्यं समिद्धार्थकं प्रेक्षे । (परिक्रम्यावलोक्य च) एष मे प्रियवयस्यः समिद्धार्थक इत एवागच्छति । यावदेनमुपसर्पामि । [ताव चिरस्स कालस्स पिअवअस्सं समिद्धत्थअं पेक्खामि...एसो मे पिअवअस्सओ समिद्धत्थओ इदो एव्व आअच्छदि ।] (ततः प्रविशति समिद्धार्थकः ।)

4 **समिद्धार्थकः —**
संतापे तारेशानां गेहोत्सवे सुखायमानानाम् ।
हृदयस्थितानां विभवा विरहे मित्राणां दूनयन्ति ॥ २ ॥

ACT VI

1 *(Then enters Siddhārthaka decorated and in joy)*

2 SIDDHĀRTHAKA—Victorious is the cloud-blue Kes'ava, the slayer of Kes'in ! Victorious is Candragupta too the moon to the eyes of the people ! And victorious is the policy also of the Revered Cāṇakya, which after accomplishing every work of conquest, has completely put down the enemy's side [1]

3 After such a long time, I shall (now) see (my) dear friend Samiddhārthaka. *(Moving about and beholding)* Here comes my dear friend Samiddhārthaka, just this side. I shall just go near him. *(Then enters Samiddhārthaka)*

4 SAMIDDHĀRTHAKA—Fortunes cause grief (to us) during

[संदावे तारेसाणं गेहूस्सवे सुहाअत्ताणं ।
हिअअट्ठिदाणं विहवा विरहे मित्ताणं दूणन्दि ॥]

[5] श्रुतं मया मलयकेतुकटकात्प्रियवयस्य: सिद्धार्थक आगत इति । तद्यावदेनमन्विष्यामि । (इति परिक्रामति । विलोक्य) एष सिद्धार्थकः । [सुदं मए मलअकेदुकडआदो पिअवअस्सओ सिद्धत्थओ आअदो त्ति । ता जाव णं अण्णेसामि।...एसो सिद्धत्थओ ।]

[6] **सिद्धार्थकः**—(उपसृत्य) कथं समिद्धार्थकः ! अपि सुखं प्रियवयस्यस्य ? [कहं समिद्धत्थओ ! अवि सुहं पिअवअस्सस्स ? (इत्यन्योन्यमालिङ्गतः)

[7] **समिद्धार्थकः**—वयस्य, कुतो मे सुखं येन त्वं चिरप्रवासप्रत्यागतोऽप्यद्य न मे गेहमागच्छसि । [वअस्स, कुदो मे सुहं जेण तुमं चिरप्पवासपच्चागदो वि अज्ज ण मे गेहं आअच्छसि ।

[8] **सिद्धार्थकः**—प्रसीदतु वयस्यः । दृष्टमात्र एव आर्यचाणक्येनाज्ञप्तोऽस्मि यथा सिद्धार्थक गच्छ इमं प्रियोदन्तं देवस्य चन्द्रश्रिये निवेदयेति । तत एतस्मै निवेद्यैवमनुभूतपार्थिवप्रसादोऽहं प्रियवयस्यं प्रेक्षितुं तवैव गेहं चलितोऽस्मि । [पसीददु वअस्सो । दिट्ठ त्तो एव्व अज्जचाणक्केण आणत्तोह्मि जह सिद्धत्थअ

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separation from friends who dwell in the heart, who are like the moon (gratifying) in troubles, and who rejoice (along with us) in family festivities. [2]

[5] I have heard that my dear friend Samiddhārthaka has come from Malayakētu's camp. So, I will just find him out. *(Proceeds; beholding)* Here is Siddhārthaka !

[6] SIDDHĀRTHAKA—*(Going near)* How ! It is Samiddhārthaka! Is it well with my dear friend? *(They embrace each other)*

[7] SAMIDDHĀRTHAKA—Whence well, my friend, as you have not come to my house today, although returned after a long journey ?

[8] SIDDHĀRTHAKA—Be gracious, friend. The moment I was seen, I was ordered by Revered Cāṇakya thus–'Siddhārthaka, go; relate this happy news to His Majesty of moon-like splendour.' There upon, having reported it to him, and

गच्छ; एदं पिओदन्तं देवस्स चन्दसिरिणो णिवेदहि' त्ति। तदो एदस्स णिवेदिअ एव्व अणुभूदपत्थिवप्पसादो अहं पिअवअस्सं पेक्खिदुं तुह एव्व गेहं चलिदो ह्मि]

⁹ **समिद्धार्थकः**—वयस्य, यदि मे श्रोतव्यं भवति, ततः कथय, किं तत्प्रियं प्रियदर्शनाय चन्द्रश्रिये निवेदितम्। [वअस्स, जदि मे सुणिदव्वं भोदि, तदो कहेहि, किं तं पिअं जं पिअदंसणस्स चन्दसिरिणो णिवेदिदं।]

¹⁰ **सिद्धार्थकः**— वयस्य, किं तवाप्यश्रोतव्यमस्ति ? तन्निशामय। अस्ति तावच्चाणक्यनीतिमोहितमतिना मलयकेतुहतकेन निष्कास्य राक्षसं हताश्चित्रवर्मप्रमुखाः प्रधानाः पञ्च पार्थिवाः। ततोऽसमीक्ष्यकार्येष दुराचार इत्युज्झित्वा मलयकेतुकटकभूमिं कुशलतायै भयविलोलशेषसैनिकपरिवारेषु स्वकं स्वकं विषयं सभयं प्रस्थितेषु पार्थिवेषु, निर्विण्णहृदयेषु सकलसामन्तेषु, भद्रभटपुरुषदत्तडिङ्गरातबलगुप्तराजसेनभागुरायणरोहिताक्षविजयवर्मप्रमुखैः संयम्य गृहीतो मलयकेतुः। [वअस्स, किं तुहवि असुणिदव्वं अत्थि ? ता णिसामेहि। अत्थि दाव

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securing royal favours in this manner, I am on my way to your own house to see (you) my dear friend.

⁹ SAMIDDHĀRTHAKA—Friend, if I may hear it, then tell me that happy news which was reported to Candras'rī of pleasing appearance.

¹⁰ SIDDHĀRTHAKA—Friend, is there anything that should not be heard even by you? So, listen. The fact is that by the accursed Malayakētu, with (his) mind deluded by the policy of Cāṇakya, the five leading kings Citravarman and others were put to death, after dismissing Rākṣasa. There-upon, when the (other) kings, thinking that he was a miscreant acting thoughtlessly, started off nervously to thier own territories together with their remaining soldiers and retinue for safety after leaving the camp-region of Malayaketu, and when all the feudatory princes were dejected in their hearts, Malayakētu was bound down and taken captive by Bhadrabhaṭa, Puruṣadatta, Diṅgarāta, Bālagupta, Rājasena, Bhāgurāyaṇa, Rōhitākṣa, Vijayavarman and others.

चाणक्कणीदिमोहिदमदिणा मलअकेदुहदएण णिक्कासिअ रक्खसं हदा चित्त-वम्मप्पमुहा प्पहाणा पञ्च पत्थिवा। तदो असमिक्खकारी एसो दुराआरोत्ति उज्झिअ मलयकेदुकडअभूमिं कुसलदाए भअविलोलसेससेणिकपरिवारेसु सकं सकं विसअं सभअं प्पत्थिदेसु पात्थिवेसु णिव्विण्णहिअएसु सअलसामन्तेसु भद्दभडपुरिसदत्तडिङ्गरादबलउत्तराअसेणभागुराअणरोहिदक्खविजअवम्मप्पमु-हेहिं संजमिअ गिहीदो मलअकेदु।]

11 **समिद्धार्थकः** — वयस्य, भद्रभटप्रमुखाः किल देवाच्चन्द्रगुप्तादपरक्ता मल-यकेतुं समाश्रिता इति लोके मन्यते। तत्किंनिमित्तं कुकविकृतनाटकस्येवान्य-न्मुखेऽन्यन्निर्वहणे? [वअस्स, भद्दभडप्पमुहा किल देवस्स चन्दउत्तस्स अव-रत्ता मलयकेदुं समस्सिदा त्ति लोए मन्तीअदि। ता किंणिमित्तं कुकविकिद-णाडअस्स विअ अण्णं मुहे, अण्णं णिव्वहणे?

12 **सिद्धार्थकः** — वयस्य, दैवगत्या इवाश्रुतगत्यै नम आर्यचाणक्यनीत्यै। [वअस्स, देवगदीए विअ असुणिदगदीए णमो अज्जचाणक्कणीदीए।]

13 **समिद्धार्थकः** — ततस्ततः? [तदो तदो?]

14 **सिद्धार्थकः** — ततः प्रभूतसारसाधनसमेतेनेतो निष्क्रम्यार्यचाणक्येन प्रतिपन्नमराजलोकमशेषं म्लेच्छबलम्। [तदो पभूदसारसाहणसमेदेण इदो णिक्क-

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11 SAMIDDHĀRTHAKA—Friend, it is indeed talked about among the people that Bhadrabhaṭa and others have joined Malayakētu, after getting disaffected towards His Majesty Candragupta. What for, then, is this 'one thing at the begin-ing *(Mukhasandhi)* and quite a different thing at the end *(Nirvahaṇasandhi)*, as in a drama composed by a bad poet?

12 SIDDHĀRTHAKA—Friend, a salutation unto Cāṇakya's state-craft, the course of which is unheard of like that of Destiny!

13 SAMIDDHĀRTHAKA—What next?

14 SIDDHĀRTHAKA—Then, by the revered Cāṇakya sally-ing out from here, together with a large number of picked soldiers, the entire Mleccha army divested of the group of kings, was attacked.

मिअ अज्जचाणक्केण पडिवण्णं अराअलोअं असेसं मिलेच्छचलं ।]

15 **समिद्धार्थकः** — वयस्य, कुत्र तत् ? [वअस्स, कहिं तं ?]

16 **सिद्धार्थकः** — यत्रैते — [जहिं एदे —]

17 **अतिशयगुरुकेण दानदर्पेण दन्तिनः**
सजलजलदलीलामुद्वहन्तो नदन्ति ।
कशाप्रहारभयेन जातकम्पोत्तरङ्गा
गृहीतजयनशब्दाः संपतन्ति तुरङ्गाः ॥ ३ ॥

[अदिसअगुरुएण दाणदप्पेण दन्ती, सजलजलदलीलामुव्वहन्तो णदन्ति ।
कसपहरभएण जाअकम्पोत्तरंगा, गिहिदजअणसद्दा संपअन्ते तुरङ्गा ॥]

18 **समिद्धार्थकः** — वयस्य, एतत्तावत्तिष्ठतु । तथा सर्वलोकप्रत्यक्षमुज्झिताधिकारः स्थित्वार्यचाणक्यः किं पुनरपि तदेव मन्त्रिपदमारूढः ? [वअस्स, एदं दाव चिट्ठदु । तहा सव्वलोअपच्चक्खं उज्झिदाहिआरो चिट्ठिअ अज्जचाणक्को किं पुणो वि तं एव्व मन्तिपदं आरूढो ?]

19 **सिद्धार्थकः** — अतिमुग्धोऽसीदानीं त्वं, यदमात्यराक्षसेनाप्यनवगाहितपूर्वमार्यचाणक्यचरितमवगाहितुमिच्छसि । [अदिमुद्धोसि दाणिं तुमं, जो अमच्चरक्खसेण वि अणवगाहिदपुव्वं अज्जचाणक्कचरिदं अवगाहिदुं इच्छसि ।]

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15 SAMIDDHĀRTHAKA—Friend, where was it?

16 SIDDHĀRTHAKA—There, where these—

17 Elephants with their excessively abundant pride of ichor are grunting, putting on the grace of the water-laden clouds, and the horses, bouncing up in a wavy fashion due to trembling caused by the fear of the stroke of the whip, are rushing on, welcoming the sounds of victory ! [3]

18 SAMIDDHĀRTHAKA—Friend, let this stand. Why has Revered Cāṇakya taken over the same minister's post once again, after having given up (that) office, in such a manner, in the presence of all?

19 SIDDHĀRTHAKA—Now you are a great simpleton, as you wish to fathom the moves of Revered Cāṇakya, which has not been fathomed before even by Minister Rākṣasa !

[20] समिद्धार्थकः — वयस्य, अमात्यराक्षसः सांप्रतं कुत्र ? [वअस्स, अमच्चरक्खसो संपदं कहिं ?

[21] सिद्धार्थकः—तस्मिन्भयविलोले वर्द्धमाने मलयकेतुकटकान्निष्क्रम्योदुम्बरनामधेयेन चरेणानुसंधीयमान इदं पाटलिपुत्रमागत इत्यार्यचाणक्याय निवेदितम्। [तस्सिं भअविलोले वड्ढमाणे मलअकेदुकडआदो णिक्कमिअ उदुम्बरणामहेएण चरेण अणुसंधिज्जमाणो इमं पाडलिउत्तं आअदोत्ति अज्जचाणक्कस्स णिवेदिदं।

[22] समिद्धार्थकः — वयस्य, तथा नामामात्यराक्षसो नन्दराज्यप्रत्यानयने कृतव्यवसायो निष्क्रम्य सांप्रतमकृतार्थः पुनरपीदं पाटलीपुत्रमागत एव ! [वअस्स, तहा णाम अमच्चरक्खसो णन्दरज्जपच्चाणअणे किदव्ववसाओ णिक्कमिअ संपदं अकिदत्थो पुणोवि इमं पाडलिउत्तं आअदो एव्व !]

[23] सिद्धार्थकः — वयस्य, तर्कयामि चन्दनदासस्नेहेनेति । [वअस्स, तक्केमि चन्दणदाससिणेहेण त्ति ।]

[24] समिद्धार्थकः — वयस्य, चन्दनदासस्य मोक्षमिव प्रेक्षे । वअस्स, चन्दणदासस्स मोक्खं विअ पेक्खामि ।]

[25] सिद्धार्थकः — कुतोऽस्याधन्यस्य मोक्षः ? स खलु सांप्रतमार्यचाणक्यस्य

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[20] SAMIDDHĀRTHAKA–Friend, where is Minister Rākṣasa now?

[21] SIDDHĀRTHAKA—It has been reported to Revered Cāṇakya that, when that convulsion through fear went on increasing, he, slipping out of Malayakētu's camp, has come over to Pāṭaliputra, watched by a spy named Udumbara.

[22] SAMIDDHĀRTHAKA–Friend, having gone out determined in such a manner for the restoration of the kingdom of the Nandas, has Minister Rākṣasa really come back to Paṭaliputra now, without realising his object ?

[23] SIDDHĀRTHAKA–Friend, I guess that (his coming back) is through his love for Candanadāsa.

[24] SAMIDDHĀRTHAKA— Friend, I anticipate something like the release of Candanadāsa.

[25] SIDDHĀRTHAKA— Whence the release of that unlucky

आज्ञप्त्या द्वाभ्यामावाभ्यां वध्यस्थानं प्रवेश्य व्यापादयितव्यः [कुदो से अधण्णस्स मोक्खो ? सो क्खु संपदं अज्जचाणक्कस्स आणत्तीए दुवेहिं अह्मेहिं वज्झट्ठाणं पवेसिअ वावादइदव्वो ।]

26 समिद्धार्थकः— (सक्रोधम्) किमार्यचाणक्यस्य घातकजनोऽन्यो नास्ति येनावामीदृशेष्वतिनृशंसेषु नियोगेषु नियोजयति ? [...किं अज्जचाणक्कस्स घादअजणो अण्णो णत्थि जेण अह्मे ईदिसेसु अदिणिसंसेसु णिओएसु णिओएदि ?]

27 सिद्धार्थकः— वयस्य, को जीवलोके जीवितुकाम आर्यचाणक्यस्याज्ञप्तिं प्रतिकूलयति ? तदेहि; चण्डालवेशधारिणौ भूत्वा चन्दनदासं वध्यस्थानं नयावः । [वअस्स, को जीवलोए जीविदुकामो अज्जचाणक्कस्स आणत्तिं पडिऊलेदि ? ता एहि चण्डालवेसधारिणा भविअ चन्दणदासं वज्झट्ठाणं णएम] (इत्युभौ निष्क्रान्तौ)

॥ इति प्रवेशकः ॥

28 (ततः प्रविशति रज्जुहस्तः पुरुषः)

29 पुरुषः— षड्गुणसंयोगदृढा उपायपरिपाटिघटितपाशमुखी ।
चाणक्यनीतिरज्जू रिपुसंयमनोद्यता जयति ॥ ४ ॥

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fellow? He is indeed to be taken now by both of us to the place of execution and executed, under the orders of the revered Cāṇakya.

26 SAMIDDHĀRTHAKA—*(Angrily)* What! Has revered Cāṇakya no other executioners that we two are employed for such extremely cruel tasks?

27 SIDDHĀRTHAKA—Friend, who in the world of the living, wishing to live, would oppose the command of revered Cāṇakya? So, come along; having put on the garb of Candālas, we shall lead Candanadāsa to the place of execution.

(Exeunt ambo)

End of The Praveshaka

28 *(Then enters a man, with a rope in hand)*

29 MAN—The rope in the form of Cāṇakya's policy triumphs being strong through the intertwining of the six thread-like

[छग्गुणसंजोअदिढा उवाअपरिवाडिघडिअपासमुही ।
चाणक्कणीदिरज्जू रिउसंजमणुज्जआ जअदि ॥]

30 (परिक्रम्यावलोक्य च) एष स प्रदेश आर्यचाणक्यायोदुम्बरेण कथितो यत्र मयार्यचाणक्याज्ञप्त्यामात्यराक्षसः प्रेक्षितव्यः । (विलोक्य) कथमेष खल्वमात्यराक्षसः कृतशीर्षावगुण्ठन इत एवागच्छति ? तद्यावदेभिर्जीर्णोद्यानपादपैरन्तरितशरीरः प्रेक्षे कुत्रासनपरिग्रहं करोतीति । [एसो सो पदेसो चाणक्कस्स उदुम्बरेण कहिदो जहिं मए अज्जचाणक्काणत्तीए अमच्चरक्खसो पेक्खिदव्वो... कहं एसो क्खु अमच्चरक्खसो किदसीसावगुण्ठणो इदो एव्व आअच्छदि ? ता जाव इमेहिं जिण्णुज्जाणपादवेहिं अन्तरिदसरीरो पेक्खामि कहिं आसणपरिग्गहं करोदित्ति ।]

31 (ततः प्रविशति यथानिर्दिष्टः सशस्त्रो राक्षसः)

32 राक्षसः — (सास्रम्) कष्टं, भोः कष्टम् !

33 उच्छिन्नाश्रयकातरेव कुलटा गोत्रान्तरं श्रीर्गता
तामेवानुगता गतानुगतिकास्त्यक्तानुरागाः प्रजाः ।

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expedients, having at one end a noose formed by a succession of devices and ready to bind down the enemy. [4]

30 *(Moving about and observing)* This is the region described by Udumbara to revered Cāṇakya, where minister Rākṣasa is to be seen by me as per the order of revered Cāṇakya! *(Beholding)* Ho! Here is the minister Rākṣasa with his head veiled, coming this very way. So, with my body just concealed behind these old garden-trees, I shall see where he takes his seat. *(Stands after moving about)*

31 *(Then enters Rākṣasa, as described, sword in hand)*

32 RĀKṢASA—*(With tears)* Alas ! Oh alas !

33 Like a harlot upset by the destruction of her supporter, Royalty has moved on to another race. The subjects, giving up their allegiance, have followed that very one, as they are (blind) followers of those that go in front. The yoke of the task undertaken has been thrown down even by

आप्तैरप्यनवाप्तपौरुषफलैः कार्यस्य धूरुज्झिता
किं कुर्वन्त्वथवोत्तमाङ्गरहितैरङ्गैरिव स्थीयते ॥ ५ ॥

34 अपि च पतिं त्यक्त्वा देवं भुवनपतिमुच्चैरभिजनं
गता छिद्रेण श्रीर्वृषलमविनीतेव वृषली ।
स्थिरीभूता चास्मिन्किमिह करवाम स्थिरमपि
प्रयत्नं नो येषां विफलयति दैवं द्विषदिव ॥ ६ ॥

35 मया हि देवे गते दिवमतद्विधमृत्युयोग्ये
शैलेश्वरं समधिकृत्य कृतः प्रयत्नः ।
तस्मिन्हते तनयमस्य तथाप्यसिद्धि-
र्दैवं हि नन्दकुलशत्रुरसौ न विप्रः ॥ ७ ॥

36 अहो विवेकशून्यता म्लेच्छस्य । कुतः

37 यो नष्टानपि वीजनाशमधुना शुश्रूषते स्वामिन-
स्तेषां वैरिभिरक्षतः कथमसौ संधास्यते राक्षसः ।

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the trusted friends by whom the rewards of heroism were not secured. Or rather, what should they do? Like limbs deprived of the head, they are. [5] Moreover

34 Abandoning her husband His Majesty who was the lord of the earth, Royalty has gone over to a Vṛṣala through a lapse, like an immodest Vṛṣala woman, and has become firm in him. What can *we* do in this matter, *(we)*, whose efforts, although steady, Fate frustrates like an enemy? [6]

35 For, by me, When His Majesty, not deserving that kind of death, departed to heaven, effort was made securing as my master that Parvates'vara, and when he was killed, his son. Still there was no success. Surely, it is Fate that is the enemy of Nanda's race, not that Brāhmaṇa. [7]

36 O the thought-less-ness of the Mleccha! For—

37 'How would that Rākṣasa, who even now serves his masters although they are destroyed completely (leaving

एतावद्धि विवेकशून्यमनसा म्लेच्छेन नालोचितं
दैवेनोपहतस्य बुद्धिरथवा सर्वा विपर्यस्यति ॥ ८ ॥

[38] तदिदानीमपि तावदरातिहस्तगतो विनश्येन्न तु राक्षसश्चन्द्रगुप्तेन सह संदधीत । अथवा मम काममसत्यसंध इति वरमयशो न तु शत्रुवञ्चनपराभूत इति । (समन्तादवलोक्य सास्रम्) एतास्ता देवपादक्रमणपरिचयपवित्रीकृततलाः कुसुमपुरोपकण्ठभूमयः । इह हि

[39] शार्ङ्गाकर्षावमुक्तप्रशिथिलकविकाप्रग्रहेणात्र देशे
देवेनाकारि चित्रं प्रजवितुरगं बाणमोक्षश्चलेषु
अस्यामुद्यानराजौ स्थितमिह कथितं राजभिस्तैर्विनेत्थं ।
संप्रत्यालोक्यमानाः कुसुमपुरभुवो भूयसा दुःखयन्ति ॥९॥

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behind not even a seed), enter into an alliance, so long as he is unwounded, with his enemies ?'—Even this much was not considered by the Mlēccha with mind devoid of discrimination. Or rather, the intellect of a person struck down by Fate becomes wholly perverse. [8]

[38] Thus even now, Rākṣasa fallen into the hands of the enemy, would rather perish but not side with Candragupta. Or, infamy to me that I am not true to my words is certainly preferable to the one that I have been defeated by the enemy's strategy. *(Looking all round with tears)* Here are those suburban grounds of Kusumapura whose surface was sanctified by the experience of the treadings of the feet of His Majesty. For, here,—

[39] In this region it was that the discharging of arrows, in an astonishing manner, at moving targets was effected by His Majesty, his horse going at full speed, as he had the bridle reins let loose being dropped while drawing the bow; in this row of the garden he rested; here he spoke to the princes; the Kusumapura grounds bereft of them, being looked at now, cause pain excessively. (9)

[40] तत्क नु गच्छामि मन्दभाग्यः? (विलोक्य) भवतु; दृष्टमेतज्जीर्णोद्यानम्। अत्र प्रविश्य कुतश्चिच्चन्दनदासप्रवृत्तिमुपलप्स्ये। अहो, अलक्षितनिपाताः पुरुषाणां समविषमदशापरिणतयो भवन्ति! कुतः।

[41] पौरैरङ्गुलिभिर्नवेन्दुवदहं निर्दिश्यमानः शनै-
र्यो राजेव पुरा पुरान्निरगमं राज्ञां सहस्रैर्वृतः।
भूयः संप्रति सोऽहमेव नगरे तत्रैव वन्ध्यश्रमो
जीर्णोद्यानकमेष तस्कर इव त्रासाद्विशामि द्रुतम्॥ १०॥

[42] अथवा येषां प्रसादादिदमासीत्त एव न सन्ति। (नाट्येन प्रविश्यावलोक्य च) अहो जीर्णोद्यानस्यारमणीयता! अत्र हि

[43] विपर्यस्तं सौधं कुलमिव महारम्भरचनं
सरः शुष्कं साधोर्हृदयमिव नाशेन सुहृदाम्।

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[40] Where then shall I go, a luckless fellow? *(Beholding)* Well, here is seen this old garden. Entering this, I shall (try to) secure news relating to Candanadāsa, from some one or other. Oh, the changes into smooth and adverse states are of unexpected advent to men! For—

[41] I—who, like a king, used to go slowly out of the city formerly, surrounded by thousands of princes, and being pointed out with their fingers by citizens as if I were a fresh moon,—I, the same person in the same city, am now again entering this old miserable garden hastily, like a thief through fright, all my efforts becoming fruitless. [10]

[42] Or rather, they themselves are no more by whose favour all this existed. *(Acting entering and beholding)* Oh, the unattractive state of the old garden! For, here—

[43] The mansion built with elaborate preparation, like a family that has displayed great undertakings, is upset. The lake is dried up, like the heart of a pious man by the destruction of friends. The trees are void of fruits like the political schemes on account of association with a worthless king.

फलैर्हीना वृक्षा विगुणनृपयोगादिव नया-
स्तृणैश्छन्ना भूमिर्मतिरिव कुनीतैरविदुषः ॥ ११ ॥

44 अपि च क्षताङ्गीनां तीक्ष्णैः परशुभिरुदग्रैः क्षितिरुहां
रुजा कूजन्तीनामविरतकपोतोपरुदितैः ।
स्वनिर्मोकच्छेदैः परिचितपरिक्लेशकृपया
श्वसन्तः शाखानां व्रणमिव निबध्नन्ति फणिनः ॥ १२ ॥

45 एते च तपस्विनः अन्तःशरीरपरिशोषमुदग्रयन्तः
कीटक्षतिं शुचमिवातिगुरुं वहन्तः ।
छायावियोगमलिना व्यसने निमग्ना
वृक्षाः श्मशानमुपगन्तुमिव प्रवृत्ताः ॥ १३ ॥

46 यावदस्मिन्विषमदशापरिणामसुलभे भिन्नशिलातले मुहूर्तमुपविशामि । (उपविश्याकर्ण्य च) अये! किमयमाकस्मिकः पटुपटहशङ्खमिश्रो नान्दीनादः श्रूयते ? य एषः

The ground is overgrown with (all kinds of) grass, like the mind of the ignorant with bad counsels. [11] Moreover—

44 The (hooded) serpents out of pity for the extreme affliction of those intimately known to them, are, hissing up, bandaging with the strips of their own slough on the wounds of the branches of the trees whose parts are injured by sharp and terrible axes, and which are groaning with pain through the incessant wailings of the pigeons. [12]

45 And these poor trees, aggrevating the drying up of the interior of their trunks, bearing an injury wrought by insects like a very heavy grief, and plunged in distress being withered by the loss of shade, are as if preparing to go to the cremation ground. [13]

46 I shall just sit down for a while on this broken slab of stone, easy to have during an unfavourable change of circumstances. *(Sitting and listening)* Ah! What is this unexpected

[47] प्रमृद्गच्छ्रोतॄणां श्रुतिपथमसारं गुरुतया
बहुत्वात्प्रासादैः सपदि परिपीतोज्झित इव ।
असौ नान्दीनादः पटुपटहशङ्खध्वनियुतो
दिशां द्रष्टुं दैर्ध्यं प्रसरति सकौतूहल इव ॥ १४ ॥

[48] (विचिन्त्य) आः ज्ञातम् । एष हि मलयकेतुसंयमनसंजातो राजकुलस्य —(इत्यर्द्धोक्ते सासूयम्)— मौर्यकुलस्याधिकपरितोषं पिशुनयति । (सबाष्पम्) कष्टं, भोः कष्टम् !

[49] श्रावितोऽस्मि श्रियं शत्रोरभिनीय च दर्शितः ।
अनुभावयितुं मन्ये यत्नः संप्रति मां विधेः ॥ १५ ॥

[50] पुरुषः — आसीनोऽयम् । यावदार्यचाणक्यादेशं संपादयामि । [आसीणो अअं । जाव अज्जचाणक्कादेसं संपादेमि ।]

(राक्षसमपश्यन्निव तस्याग्रतो रज्जुपाशेन कण्ठमुद्बध्नाति)

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joyous sound mingled with the deep notes of drums and conches, that is being heard ?

[47] This joyous sound mingled with the deep notes of drums and couches, which, through its intensity stunning the tender (*lit.* powerless) ear-drums of listeners, appears to have been received in and thrown out instantly by the mansions on account of its magnitude, and spreads forth as if with curiosity to see the expanse of the quarters. [14]

[48] Ah, I see ! This is surely declaring the excessive jubilation of the royal household—*(When half-uttered, with spite)*—of the Mauryan household, arisen out of the capture of Malayakētu. *(With tears)* Alas, oh alas !

[49] I have been made (at first) to hear of the fortune of the enemy; (then,) dragged up to it, I have been made to see it. Methinks Fate's effort at present is to make me experience it.

[50] MAN—He is seated. I shall just execute Revered Cāṇakya's order. *(As if not seeing Rākṣasa, he ties up his neck with the noose of the rope, in front of him)*

51 राक्षसः — (विलोक्य) अये कथमयमात्मानमुद्बध्नाति ! अहमिव दुःखितस्तपस्वी ! भवतु, पृच्छाम्येनम् । (उपसृत्य) भद्र, किमिदमनुष्ठीयते ?

52 पुरुषः — (सबाष्पम्) आर्य, यत्प्रियवयस्यविनाशदुःखितोऽस्मादृशो मन्दभाग्योऽनुतिष्ठति । [अज्ज, जं पिअवअस्सविणासदुःखिदो अह्मारिसो मन्दभग्गो अणुचिट्ठदि ।]

53 राक्षसः — (आत्मगतम्) प्रथममेव मया ज्ञातं, नूनमहमिवार्तस्तपस्वीति । (प्रकाशम्) हे व्यसनसब्रह्मचारिन् ! यदि न गुह्यं, नातिभारिकं वा, ततः श्रोतुमिच्छामि ।

54 पुरुषः —आर्य, न रहस्यं, नातिगुरुकं; किं तु न शक्नोमि प्रियवयस्यविनाशदुःखितहृदय एतावन्मात्रमपि मरणस्य कालहरणं कर्तुम् । [अज्ज, ण रहस्सं, णादिगुरुअं; किंदु ण सक्कोमि पिअवअस्सविणासदुक्खिदहिअओ एत्तिअमेत्तं वि मरणस्स कालहरणं कादुं ।]

55 राक्षसः — (निःश्वस्यात्मगतम्) कष्टमेते सुहृद्व्यसनेषु परवदुदासीनाः प्रत्यादिश्यामहे वयमनेन । (प्रकाशम्) भद्र, यदि न रहस्यं नातिगुरु वा, तच्छ्रोतुमिच्छामि ।

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51 RĀKṢASA—*(Beholding)* Ey, how is it this man hangs himself! Poor man! he is distressed like myself. Well, I will ask him. *(Going near)* Good man, what is this you are doing?

52 MAN—*(With tears)* Sir, (this is) what an unfortunate fellow like us, distressed at the loss of a dear friend, would do.

53 RĀKṢASA—*(To himself)* Even at the outest, it occurred to me that this poor fellow was, like myself, distressed. *(Aloud)* O fellow-sufferer in similar misfortunes! If it is no secret, or not very painful, then I wish to hear it.

54 MAN—Sir, it is no secret, not even very painful; but I am unable to brook even this much of delay in dying, as I am with a heart stricken with grief at the loss of a dear friend.

55 RĀKṢASA—*(Sighing, to himself)* Alas! We, who are indifferent like strangers to the misfortunes of friends, are being repudiated by this man! *(Aloud)* Good man, if it is no secret, or not very painful, then I wish to hear it.

[56] **पुरुषः**—अहो निर्बन्ध आर्यस्य ! का गतिः ? निवेदयामि । अस्ति तावदत्र नगरे मणिकारश्रेष्ठी विष्णुदासो नाम । [अहो णिब्बन्धो अज्जस्स ! का गई ? णिवेदेमि । अत्थि दाव एत्थ णअरे मणिआरसेट्ठी विह्णुदासो णाम ।]

[57] **राक्षसः**—(आत्मगतम्) अस्ति विष्णुदासश्चन्दनदासस्य परमसुहृत् । (प्रकाशम्) किं तस्य ?

[58] **पुरुषः**—स मम प्रियवयस्यः । [सो मम पिअवअस्सो ।

[59] **राक्षसः**—(सहर्षमात्मगतम्) अये, प्रियवयस्य इत्याह । अत्यन्तसंनिकृष्टः संबन्धः । हन्त ! ज्ञास्यति चन्दनदासस्य वृत्तान्तम् ।

[60] **पुरुषः**—संप्रति दीनजनदत्ताभरणादिविभवो ज्वलनं प्रवेष्टुकामो नगरान्निष्क्रान्तः । अहमपि यावत्तस्याश्रोतव्यं न शृणोमि, तावदात्मानमुद्बध्य व्यापादयितुमिदं जीर्णोद्यानमागतः । [संपदं दीणजणदिण्णाभरणादिविहवो जलणं पवेसिदुकामो णअरादो णिक्कन्तो । अहं पि जाव तस्स असुणिदव्वं ण सुणोमि, ताव अत्ताणं उब्बन्धिअ वावादइदुं इमं जिण्णुज्जाणं आअदो ।]

[61] **राक्षसः**—भद्र, अग्निप्रवेशे सुहृदस्ते को हेतुः ?

किमौषधपथातिगैरुपहतो महाव्याधिभिः ?

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[56] MAN—Oh, the importunity of the noble one! What other go? I shall tell it. There is a jeweller-banker named Viṣṇudāsa, in the city.

[57] RĀKṢASA—*(To himself)* (Yes.) There is Viṣṇudāsa, friend of Candanadāsa. *(Aloud)* What of him?

[58] MAN—He is my dear friend.

[59] RĀKṢASA—*(With joy, to himself)* Ah! 'Dear friend'–he says. Very close is the relationship. Oh joy! he will have known the affairs of Candanadāsa.

[60] MAN—With his wealth such as ornaments etc, given away to the poor people, he has now gone out of the city, desirous of entering into fire. I too have come to this old garden to kill myself by hanging, even before I hear of what should not be heard about him.

[61] RĀKṢASA–Good man, what is the cause for your friend's

62 **पुरुषः** — नहि, नहि । [णहि, णहि ।]

63 **राक्षसः — किमग्निविषकल्पया नरपतेर्निरस्तः क्रुधा ?**

64 **पुरुषः** — एतदपि नास्ति । चन्द्रगुप्तस्य जनपदे न नृशंसा प्रतिपत्तिः । [एदं वि णत्थि । चन्दउत्तस्स जनवदे ण णिसंसा पडिवत्ती ।

65 **राक्षसः — अलभ्यमनुरक्तवान् किमयमन्यनारीजनम् ?**

66 **पुरुषः** — (कर्णौ पिधाय) शान्तं पापम् । अभूमिः खल्वेषोऽविनयस्य । [सन्तं पावं । अभूमी क्खु एसो अविणअस्स ।]

67 **राक्षसः — किमस्य भवतो यथा सुहृद एव नाशोऽवशः ? ॥ १६ ॥**

68 **पुरुषः** — आर्य, अथ किम् । [अज्ज, अह इं ।]

69 **राक्षसः** — (सावेगमात्मगतम्) चन्दनदासस्य प्रियसुहृदिति तद्विनाशो हुतभुक्प्रवेशहेतुरिति यत्सत्यं चलितमेवास्ते युक्तस्नेहपक्षपाताद् हृदयम् । (प्रकाशम्) तद्विनाशं च प्रियसुहृद्वत्सलतया मर्तव्ये व्यवसितस्य सुचरितं च विस्तरेण श्रोतुमिच्छामि ।

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entering into fire? Is he stricken by dangerous diseases that are beyond the scope of medicines?

62 MAN— No, no.

63 RĀKṢASA—Has he been persecuted by the king's wrath (destructive) almost like fire and poison?

64 MAN—Not even this. In Candragupta's kingdom, (there is) no wicked act.

65 RĀKṢASA—Has he fallen in love with some other woman difficult to be secured?

66 MAN—*(Closing his ears)* God forbid! He is not at all a person for such immodesty.

67 RĀKṢASA—Is it then the same unavoidable loss of friend to him, as in your case?

68 MAN—Yes, sir.

69 RĀKṢASA— *(With emotion, to himself)* "Candanadāsa is his dear friend; so his destruction (must be) the cause of (Viṣṇudāsa's) entering into fire." — At this thought, to speak the truth, my heart is actually trembling out

70 पुरुषः — आर्य, अतोऽपरं न शक्नोमि मन्दभाग्यो मरणस्य विघ्नमुत्पादयितुम्। [अज्ज, अदो अवरं ण सक्कणोमि मन्दभग्गो मरणस्स विग्घमुप्पादेदुं।]

71 राक्षसः — भद्र, श्रवणीयां कथां कथय।

72 पुरुषः — काः गतिः? किं कर्तव्यम्? एष खलु निवेदयामि। शृणोत्वार्यः। [का गई? किं कादव्वम्? एसो क्खु णिवेदेमि। सुणोदु अज्जो।]

73 राक्षसः — भद्र, अवहितोऽस्मि।

74 पुरुषः — अस्त्यत्र नगरे मणिकारश्रेष्ठी चन्दनदासो नाम। [अत्थि एत्थ णअरे मणिआरसेट्ठी चन्दणदासो णाम।]

75 राक्षसः — (सविषादमात्मगतम्) एतत्तदपावृतमस्मच्छोकदीक्षाद्वारं दैवेन। हृदय, स्थिरीभव; किमपि ते कष्टतरमाकर्णनीयमस्ति। (प्रकाशम्) भद्र, श्रूयते मित्रवत्सलः स साधुः। किं तस्य?

76 पुरुषः — स एतस्य विष्णुदासस्य प्रियवयस्यो भवति। [सो एदस्स विह्णुदासस्स पिअवअस्सो होदि।]

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of partiality for the proper affection (thus shown). *(Aloud)* I should like to hear in detail about his (friend's) destruction and the worthy course of conduct of him bent upon dying through affection for his dear friend.

70 MAN—Sir, I, an unfortunate fellow, am unable to put obstacles any further to (my) dying.

71 RĀKṢASA—Good man, tell me the story worth hearing.

72 MAN—What (other) go? What (else) is to be done? Here do I relate. May the noble one listen.

73 RĀKṢASA—Good man, I am attentive.

74 MAN—There is in this city a jeweller-banker named Candanadāsa.

75 RĀKṢASA—*(With dejection, to himself)* Here has been opened by Fate the door for our initiation into grief! O heart, be steady; there is something very terrible to be heard by you. *(Aloud)* Good man, it is reported that he is a pious man affectionate towards his friends. What of him?

76 MAN—He is the dear friend of that Viṣṇudāsa.

77 राक्षसः—(स्वगतम्) सोऽयमभ्यर्णः शोकवज्रपातो हृदयस्य।

78 पुरुषः—ततो विष्णुदासेन वयस्यस्नेहसदृशमद्य विज्ञतश्चन्द्रगुप्तः। [तदो विह्लुदासेण वअस्ससिणेहसरिसं अज्ज विण्णविदो चन्दउत्तो।]

79 राक्षसः—कथय, किमिति।

80 पुरुषः—देव, अस्ति मे गेहे पर्याप्तोऽर्थः। तस्य विनिमयेन मुच्यतां प्रियवयस्यश्चन्दनदास इति। [देव, अत्थि मे गेहे पज्जत्तो अत्थो। तस्स विणिमएण मुञ्चिज्जदु पिअवअस्सो चन्दणदासोत्ति।]

81 राक्षसः—(स्वगतम्) साधु, भो विष्णुदास, साधु! अहो, दर्शितो मित्रस्नेहः! कुतः—

82 पितॄन्पुत्राः पुत्रान्परवदभिहिंसन्ति पितरो
यदर्थं सौहार्दं सुहृदि च विमुञ्चन्ति सुहृदः।
प्रियं मोक्तुं तद्यो व्यसनमिव सद्यो व्यवसितः
कृतार्थोऽयं सोऽर्थस्तव सति वणिक्त्वेऽपि वणिजः॥ १७॥

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77 RĀKṢASA—*(To himself)* Imminent is here, that stroke of the thunderbolt of grief to my heart.

78 MAN—Then, to-day Candragupta was requested by Viṣṇudāsa as befitting a friend's affection.

79 RĀKṢASA—Say what it is.

80 MAN—'Your Majesty, there is plenty of money in my house. In exchange for it, let (my) dear friend Candanadāsa be released.

81 RĀKṢASA—*(To himself)* Bravo! O Viṣṇudāsa, bravo! Love for a friend has been shown admirably! For—

82 That wealth, for the sake of which, sons kill fathers, and fathers kill sons like enemies, and friends give up the friendship of friends,—that dear wealth of yours, a trader who is prepared to give up all at once as if it were an evil, not withstanding (your) trader's instinct, has (certainly) served its purpose. [17]

[83] (प्रकाशम्) भद्र, ततस्तथाभिहितेन किं प्रतिपन्नं मौर्येण ?

[84]**पुरुषः** — आर्य, तत एवं भणितेन चन्द्रगुप्तेन प्रतिभणितः श्रेष्ठी विष्णुदासः —'न मयार्थस्य कारणेन चन्दनदासः संयमितः; किंतु प्रच्छादितोऽनेनामात्यराक्षसस्य गृहजनो बहुशो याचितेनापि न समर्पित इति। तद्यदि तं समर्पयति ततोऽस्त्यस्य मोक्षः। अन्यथा प्राणहरोऽस्य दण्डः' इति। एवं भणित्वा वध्यस्थानमानायितश्चन्दनदासः। ततो यावद्वयस्यचन्दनदासस्याश्रोतव्यं न शृणोमि, तावज्ज्वलनं प्रविशामीति श्रेष्ठी विष्णुदासो नगरान्निष्क्रान्तः। अहमपि विष्णुदासस्याश्रोतव्यं यावन्न शृणोमि, तावदुद्बध्यात्मानं व्यापादयामीतीदं जीर्णोद्यानमागतः। [अज्ज, तदो एव्वं भणिदेण चन्दउत्तेण पडिभणिदो सेट्ठी विह्णुदासो 'ण मए अत्थस्स कालणेण चन्दणदासो संजमितो, किंदु पच्छादिदो अणेण अमच्चरक्खसस्स घरअणो बहुसो जाचिदेण वि ण समप्पिदो त्ति। ता जदि तं समप्पेदि तदो अत्थि से मोक्खो। अण्णहा पाणहरो से दण्डो' त्ति। एवं भणिअ वज्झट्ठाणं आणविदो चन्दणदासो। तदो जाव वअस्सचन्दणदासस्स असुणिदव्वं ण सुणोमि ताव जलणं पविसामित्ति सेट्ठी विह्णुदासो णअरादो णिक्कन्दो।

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[83] *(Aloud)* Good man, what was done by Maurya thus addressed ?

[84] MAN—Sir, then, by Candragupta thus addressed, the trader Viṣṇudāsa was told in reply—"Candanadāsa was imprisoned by me not for the sake of money, but because the members of the family of Rākṣasa who have been concealed by him were not surrendered although repeatedly requested. So, if he surrenders them, then there is for him release, otherwise punishment that would take away his life." Having said thus, he caused Candanadāsa to be led to the place of execution. Thereupon, the trader Viṣṇudāsa went out of the city saying–'I shall enter into fire before I hear what should not be heard of friend Candanadāsa'. I too have come to this old garden with the resolution—'I shall put myself to death by hanging, even before I hear what should not be heard of Viṣṇudāsa.'

अहं वि विह्णुदासस्स असुणिदव्वं जाव ण सुणोमि ताव उब्बन्धिअ अत्ताणं वावादेमि त्ति इदं जिण्णुज्जाणं आअदो ।]

85 **राक्षसः**—भद्र, न खलु व्यापादितश्चन्दनदासः ?

86 **पुरुषः**—अद्य तावद्व्यापाद्यते । स खलु सांप्रतं पुनः पुनरमात्यराक्षसस्य गृहजनं याच्यते । न खलु स मित्रवत्सलतया समर्पयति । तदेतेन कारणेन न करोमि मरणस्य कालहरणम् । [अज्ज, दाव वावादीअदि । सो खु संपदं पुणो पुणो अमच्चरक्खसस्स घरअणं जाचीअदि । ण खु सो मित्तवच्छलदाए समप्पेदि ता एदिणा कालणेण ण करेमि मरणस्स कालहरणं ।]

87 **राक्षसः**—(सहर्षमात्मगतम्) साधु ! वयस्य, चन्दनदास, साधु !

88 **शिवेरिव समुद्भूतं शरणागतरक्षया ।**
निचीयते त्वया साधो यशोऽपि सुहृदा विना ॥ १८ ॥

89 (प्रकाशम्) भद्र, गच्छेदानीं शीघ्रं विष्णुदासं ज्वलनप्रवेशान्निवारय । अहमपि चन्दनदासं मरणान्मोचयामि ।

90 **पुरुषः**— अथ पुनः केनोपायेनार्यश्चन्दनदासं मरणान्मोचयति ? [अह

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85 RĀKṢASA—Good man, Candanadāsa is not (yet) killed, is it not ?

86 MAN—He will be killed, just to-day. At present, he is being repeatedly asked for (surrendering) the members of Rākṣasa's family. Of course, he is not going to surrender (them) through his love for his friend. For just this reason, I do not (like to) cause any delay in dying,

87 RĀKṢASA—*(With joy, to himself)* Bravo! Friend Candanadāsa, bravo!

88 O pious man! Fame arising out of protecting one who comes for help, like that of S'ibi, is also being gathered by you, in the absence of (your) friend. [18]

89 *(Aloud)* Good man, go now quickly; prevent Viṣṇudāsa from entering into fire. I too shall rescue Candanadāsa from death.

90 MAN—But, by what means will the noble one save

उण केण उवाएण अज्जो चन्दणदासं मरणादो मोचेदि ?]

91 राक्षसः—(खड्गमाकृष्य) नन्वनेन व्यवसायसुहृदा निस्त्रिंशेन। पश्य—

92 निस्त्रिंशोऽयं सजलजलदव्योमसंकाशमूर्तिः
युद्धश्रद्धापुलकित इव प्राप्तसख्यः करेण।
सत्त्वोत्कर्षात्समरनिकषे दृष्टसारः परैर्मे
मित्रस्नेहाद्विवशमधुना साहसे मां नियुङ्क्ते ॥ १९ ॥

93 पुरुषः—आर्य, एवं श्रेष्ठिचन्दनदासजीवितप्रदानपिशुनितं विषमदशाविपाकनिपतितं साधु न शक्नोमि त्वां निर्णीय प्रतिपत्तुं, किं सुगृहीतनामधेया अमात्यराक्षसपादा यूयं दिष्ट्या दृष्टाः, इति। तत्कुरु मे प्रसादं संदेहनिर्णयेन। [अज्ज, एवं सेट्ठिचन्दणदासजीविदप्पदाणपिसुणिदं विसमदसाविपाकणिपडिदं साधु ण सक्कोमि तुमं णिण्णीअ पडिवत्तुं किं सुगहीदणामहेआ अमच्चरक्खसपादा तुह्मे दिट्ठिआ दिट्ठात्ति। ता करेहि मे पसादं संदेहणिण्णएण।]

(इति पादयोः पतति)

Candanadāsa from death ?

91 RĀKṢASA—*(Drawing the sword)* Surely by means of this sword, my friend in (all) under-takings. See—

92 This sword,-whose appearance is like that of the sky full of water-laden clouds, which having formed friendship with my hand is possessed as it were of horripilation due to fondness for fight, and whose might, on account of its pre-eminent excellence, has been witnessed by my enemies on the touch-stone of battle,—employs me to daring deeds, overwhelmed as I am with friendly affection. [19]

93 MAN—Sir, I am unable decisively to identify you, (whose identity is) indicated by the grant of life to trader Candanadāsa and fallen into an unfavourable change of circumstances,—whether you, luckily seen by me, are the honourable minister Rākṣasa of well-invoked name. Therefore, do me favour by clearing the doubt. *(Prostrates at his feet)*

94 **राक्षसः—** सोऽहमनुभूतभर्तृवंशविनाशः सुहृद्विपत्तिहेतुरनार्यो दुर्गृहीतनामधेयो यथार्थो राक्षसः।

95 **पुरुषः—** (सहर्षं पुनः पादयोः पतित्वा) आश्चर्यम्! दिष्ट्या दृष्टोऽसि! [हीमाणहे! दिट्ठिआ दिट्ठोसि!]

96 **राक्षसः—** भद्र, उत्तिष्ठोत्तिष्ठ। अलमिदानीं कालहरणेन। निवेद्यतां विष्णुदासाय एष राक्षसश्चन्दनदासं मरणान्मोचयतीति।

(इति निस्त्रिंशोऽयमिति ६—१९ पठन्नाकृष्टखड्गः परिक्रामति)

97 **पुरुषः—**प्रसीदन्त्वमात्यपादाः। अस्ति तावदत्र प्रथमं चन्द्रगुप्तहतकेनार्यशकटदासो वध्यस्थानमाज्ञप्तः। स च वध्यस्थानात्केनाप्यपहृत्य देशान्तरं नीतः ततश्चन्द्रगुप्तहतकेन 'कस्मादेष प्रमादः कृतः?' इत्यार्यशकटदासे समुज्ज्वलितः कोपवह्निर्घातकजननिधनेन निर्वापितः। ततः प्रभृति घातका यं कमपि गृहीतशस्त्रमपूर्वं पुरुषं पृष्ठतो वाग्रतो वा प्रेक्षन्ते तदात्मनो जीवितं परिरक्षन्तोऽप्रमत्ता वध्यं

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94 RĀKṢASA—I am that very Rākṣasa, in the true sense of the word, of an ill-invoked name, a dishonest fellow, who has witnessed the destruction of his master's race, and who is the cause of the calamities of (his) friends.

95 MAN—*(Joyfully prostrating at his feet once again)* Oh wonder! Luckily you are seen.

96 RĀKṢASA–Good man, rise up. No more wasting of time. Inform Viṣṇudāsa that Rākṣasa will presently rescue Candanadāsa from death. *(Repeating 'This sword' etc. VI 19, moves about, with sword drawn out)*

97 MAN—Let the honourable minister excuse. The fact is that noble S'akaṭadāsa here was previously ordered by the accursed Candragupta (to be taken) to the place of execution. But he was removed by some one from the place of execution and taken away to another country. There upon the fire of wrath inflamed against the noble S'akaṭadāsa was quenched by the accursed Candragupta by slaughtering the hangmen, with the charge— 'Why was such a negligence committed.' Since then, the executioners, whenever they see

व्यापादयन्ति । तस्मादेवं गृहीतशस्त्रैरमात्यपादैर्गच्छद्भिः श्रेष्ठिचन्दनदासस्य वधस्त्वरायितो भवति । [पसीदन्दु अमच्चपादा । अत्थि दाव एत्थ पढमं चन्दउत्तहदएण अज्जसअडदासो वज्झट्ठाणं आणत्तो । सो अ वज्झट्ठाणादो केणवि अवहरिअ देसन्तरं णीदो । तदो चन्दउत्तहदएण कीस एसो प्पमादो किदोत्ति अज्जसअडदासे समुज्जलिदो कोववह्नी घादअजणणिहणेण णिव्वाविदो । तदोपहुदि घादआ जं कंपि गिहिदसत्थं अपुव्वं पुरिसं पिट्ठदो वा अग्गदो वा पेक्खन्ति, तदो अत्तणो जीविदं परिरक्खन्ता अप्पमत्ता वज्झं वावादेन्ति । ता एवं गिहिदसत्थेहिं अमच्चपादेहिं गच्छन्तेहिं सेट्ठिचन्दणदासस्स वहो तुवराइदो होदि ।] (निष्क्रान्तः)

98 **राक्षसः**—अहो दुर्बोधश्चाणक्यवटोर्नीतिमार्गः ! कुतः

99 **यदि च शकटो नीतः शत्रोर्मतेन ममान्तिकं**
किमिति निहतस्तेन क्रोधाद्वधाधिकृतो जनः ।
अथ न कृतकं तादृक्कष्टं कथं नु विभावये-
दिति मम मतिस्तर्कारूढा न पश्यति निश्चयम् ॥ २० ॥

100 (विचिन्त्य)

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behind or infront of them any stranger holding a weapen, vigilantly guarding their own lives, (all at oncc) kill the victim. Therefore, by the honourable minister thus going there holding a sword, the execution of trader Candanadāsa becomes hastened. *(Exit)*

98 RĀKṢASA—Oh! Inscrutable is the course of the policy of the brat Cāṇakya! For—

99 If really S'akaṭa was led up to my presence with the approval of the enemy, why then were the persons in charge of the execution put to death by him in anger? If, on the other hand, all this is not a fake, how could he (S'akaṭa), conceive of such a mean act (as forging a letter) ?—Thus, my mind embarking on guesses does not see any conclusion.

100 *(Thinking)* This is no time for the sword, as the slaughter

नायं निस्त्रिंशकालः प्रथममिह कृते घातकानां विघाते
नीतिः कालान्तरेण प्रकटयति फलं किं तया कार्यमत्र ।
औदासीन्यं न युक्तं प्रियसुहृदि गते मत्कृते चातिघोरां
व्यापत्तिं ज्ञातमस्य स्वतनुमहमिमां निष्क्रयं कल्पयामि ॥२१॥

(इति निष्क्रान्तः)

॥ इति कपटपाशो नाम षष्ठोऽङ्कः ॥

॥ सप्तमोऽङ्कः ॥

1 (ततः प्रविशति चण्डालो वज्रलोमा)

2 **वज्रलोमा** — अपसरत, आर्याः! अपसरत । अपेत, मनुष्याः! अपेत । [ओसलेह, अज्जा, ओसलेह । अवेह, माणहे, अवेह ।]

3 **यदीच्छथ रक्षितुं स्वान् प्राणान् विभवान्कुलं कलत्रं च ।**
तत्परिहरत विषमं राजापथ्यं सुदूरेण ॥ १ ॥

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of the executioners has been carried out previously on a similar occasion. Diplomacy bears fruit (only) after some time; what use of it in this affair? Indifference is not proper, when my dear friend has got into this extremely terrible calamity for my sake. I see! I shall offer this my own person as a ransom for him. [21] *(Exit)*

End of The Sixth Act
CALLED
THE FALSE NOOSE

ACT VII

1 *(Then enters Vajraloman, a caṇḍāla)*

2 VAJRALOMAN— Move away, sirs, move away! Get away, men, get away!

3 If you wish to save your lives, riches, family and wife, then keep off — a long way off — that dreadful thing viz. 'injury to the king'. [1]

[जइ महह लक्खिदुं शे प्पाणे विहवे कुलं कलत्तं अ।
ता पलिहलेह विसमं लाआपत्थं सुदूलेण ॥]

[4] अपि च। [अवि अ।]

भवति पुरषस्य व्याधिर्मरणं वा सेवितेऽपथ्ये।
राजापथ्ये पुनः सेविते सकलमपि कुलं म्रियते ॥ २ ॥
[होदि पुलिसस्स वाही मलणं वा सेविदे अपत्थम्मि।
लाआपत्थे उण सेविदे सअलं वि कुलं मलदि ॥]

[5] तद्यदि न प्रतीथ, तदत्र प्रेक्षध्वमेनं राजापथ्यकारिणं श्रेष्ठिचन्दनदासं सपुत्रकलत्रं वध्यस्थानं नीयमानम्। (आकाशे) आर्याः, किं भणथ–'अस्त्यस्य कोऽपि मोक्षोपाय' इति? आर्याः, अस्त्यमात्यराक्षसस्य गृहजनं यदि समर्पयति। (पुनराकाशे) किं भणथ—'एष शरणागतवत्सल आत्मनो जीवितमात्रस्य कारणेनेदृशमकार्यं न करिष्यति' इति? आर्याः, तेन ह्यवधारयतास्य शुभां गतिम्। किमिदानीं युष्माकमत्र प्रतीकारविचारेण? [ता जदि ण पदिज्जह, ता एह पेक्खह एअं लाआपत्थकालिणं सेट्ठिचन्दणदासं सउत्तकलत्तं वज्झट्ठाणं णीअमाणं...अज्जा किं भणह 'अत्थि से कोवि मोक्खोवाओ' त्ति? अज्जा अत्थि अमच्चरक्खसस्स घर-

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[4] There will be disease or death unto a man when something unwholesome (to his own self) is taken up. But his entire race dies when any thing unwholesome to the king is adopted. [2]

[5] If you do not believe, then see here this trader Candanadāsa,—the doer of a thing unwholseme to the king,— with his wife and son, being led to the place of execution. *(Looking up into the sky)* Sirs, do you ask 'Is there any means of his release?' Sirs, there is, if he surrenders minister Rākṣasa's family-members. *(Again looking up into the sky)* Do you say that he, ever affectionate towards those who have sought his protection, would never commit such an unworthy act, just for the sake of his life? Sirs, then know for certain there is for him an auspicious course (to the next world). What is the use of your discussing counter-measures in this matter now?

अणं जइ समप्पेदि।...किं भणह–'एसे सलणागदवच्छले अत्तणो जीविदमेतस्स कालणे ईदिसं अकज्जं ण कलिस्सदि' त्ति ? अज्जा, तेण हि अवधालेह से सुहां गर्दि। किं दाण तुह्माणं एत्थ पडिआरविआरेण ?]

[6] (ततः प्रविशति द्वितीयचण्डालेन बिल्वपत्रेणानुगतो वध्यवेशधारी शूलं स्कन्धेनादाय कुटुम्बिन्या पुत्रेण चानुगम्यमानश्चन्दनदासः)

[7] **चन्दनदासः**—(सबाष्पम्) हा धिक्! हा धिक्! अस्मादृशानामपि नित्यं चारित्रभङ्गभीरूणां चोरजनोचितं मरणं भवतीति नमः कृतान्ताय। अथवा न नृशंसानामुदासीनेष्वितरेषु वा विशेषोऽस्ति। तथाहि। [हद्धी! हद्धी! अह्मारिसाणं वि णिच्चं चारित्तभङ्गभीरूणं चोरजणोचिदं मरणं होदि त्ति णामो किदन्तस्स। अह वा ण णिसंसाणं उदासीणेसु इदरेसु वा विसेसोत्थि। तहहि]

[8] **मुक्त्वामिषाणि मरणभयेन तृणैर्जीवन्तम्।**
व्याधानां मुग्धहरिणं हन्तुं को नाम निर्बन्धः॥ ३॥
[मोत्तूण आमिसाइं मरणभएण तिणेहिं जीअन्तम्।
वाहाणं मुद्धहरिणं हन्तुं को णाम णिब्बन्धो॥ ३॥]

[9] (समन्तादवलोक्य) भो, प्रियवयस्य विष्णुदास, कथं प्रतिवचनमपि न मे प्रतिपद्यसे ? अथवा, दुर्लभास्ते खलु मानुषा, य एतस्मिन्काले दृष्टिपथेऽपि

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[6] *(Then enters Candanadāsa in the dress of one to be executed, carrying the stake on his shoulder, followed by his wife and son and a second candāla)*

[7] CANDANADĀSA—*(With tears)* Alas! O alas! A salutation to the god of Death, as death such as befitting the thieves befalls even persons like us who are always afraid of loss of character! Or rather, to the heartless, there is no distinction between the unconcerned and others. Thus—

[8] What forsooth is the insistence on the part of hunters to kill the guileless dear that live on grass, leaving flesh through fear of death? [3]

[9] *(Looking around)* Oh my dear friend Viṣṇudāsa! How is it you do not vouchsafe me even a word in reply? Or, rare

तिष्ठन्ति। (साबाष्पम्) एतेऽस्माकं प्रियवयस्या अश्रुपातमात्रेण कृतप्रतीकाराः स्वशरीरैः कथमपि निवर्तमानाः परिवर्धितशोकदीनवदना बाष्पगुरुकया दृष्ट्या मामनुगच्छन्ति। [भो, पिअवअस्स, विह्नदास, कहं पडिवअणं वि ण मे पडिवज्जसि? अह वा, दुल्लहा ते क्खु माणुसा, जे एदास्सिं काले दिट्ठिवहे वि चिट्ठन्ति ...एदे अह्मपिअवअस्सा अंसुपादमेत्तकेण किदपदीआरा स्वसरीरेहिं कहंवि णिवत्तमाणा परिवड्ढमाणसोअदीणवअणा वाहगुरुआए दिट्ठीए मं अणुगच्छन्दि।]
(इति परिक्रामति)

10 **बिल्वपत्रः**—आर्य चन्दनदास, आगतोऽसि वध्यस्थानं। तद्विसर्जय गृहजनम्। [अज्ज चन्दणदास, आअदोसि वज्झट्ठाणम्। ता विसज्जेहि घरअणम्।]

11 **चन्दनदासः**—कुटुम्बिनि, निवर्तस्व सांप्रतं सपुत्रा। न युक्तं खल्वतः परमनुगन्तुम्। [कुटुम्बिणि, णिवत्तहि संपदं सपुत्ता। ण जुत्तं क्खु अदोवरं अणुगच्छिदुंम्।]

12 **कुटुम्बिनी**—(सबाष्पम्) परलोकं प्रस्थित आर्यो, न देशान्तरम्। [परलोअं पत्थिदो अज्जो, ण देसन्तरं।]

13 **चन्दनदासः**—आर्ये, अयं मित्रकार्येण मे विनाशो, न पुनः पुरुषदोषेण।

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indeed are such people as would stand even within the range of sight at such a time as this. *(With tears)* These our dear friends, counter-acting by the mere shedding of tears returning somehow with their bodies, their faces having become pitiable on account of increasing grief, are following me with their glances heavy with tears. *(Moves about)*

10 BILVAPATRA—Noble Candanadāsa, you have come to the place of execution. So, send away your family-members.

11 CANDANADĀSA—Dear wife, return now with the son. It is not at all proper to follow me any further.

12 WIFE—*(With tears)* My lord has set out for the yonder world, not for another country.

13 CANDANADĀSA—Noble lady, this my death is due to (my) duty towards a friend and not due to any personal failings. So, do away with (your) grief.

तदलं विषादेन । [अज्जे, अअं मित्तकज्जेण मे विणासो, ण उण पुरिसदोसेण । ता अलं विसादेण ।]

14 **कुटुम्बिनी** —आर्य, यद्येवं, तदिदानीमकालः कुलजनस्य निवर्तितुम् । [अज्ज, जइ एवं, ता दाणिं अकालो कुलजणस्स णिवत्तिदुम् ।]

15 **चन्दनदासः** —अथ किं व्यवसितं कुटुम्बिन्या ? [अह किं ववसिदं कुडुम्बिणीए ?]

16 **कुटुम्बिनी** — भर्तुश्चरणावनुगच्छन्त्या आत्मानुग्रहो भवत्विति । [भत्तुणो चलणे अणुगच्छन्तीए अप्पाणुग्गहो होदुत्ति ।]

17 **चन्दनदासः** —आर्ये, दुर्व्यवसितमिदम् । त्वयायं पुत्रकोऽश्रुतलोकसंव्यवहारो बालोऽनुगृहीतव्यः । [अज्ज, दुव्ववसिदं एदं । तुए अअं पुत्तओ असुणिदलोअसंववहारो बालो अणुगेण्हिदव्वो ।]

18 **कुटुम्बिनी** — अनुगृह्णन्त्वेनं प्रसन्ना देवताः । जात पुत्रक, पत पश्चिमयोः पितुः पादयोः । [अणुगिह्णन्दु णं पसण्णाओ कुलदेवदाओ । जाद पुत्तअ, पत पच्चिमेसु पिदुणो पादेसु ।]

19 **पुत्रः** — (पादयोर्निपत्य) तात, किमिदानीं मया तातविरहितेनानुष्ठातव्यम् ? [ताद, किं दाणिं मए तादविरहिदेण अणुचिट्ठिदव्वम् ?]

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14 WIFE—My lord, if it is so, then, this is not the time now for the family-folk to return.

15 CANDANADĀSA—Then, what is it that has been resolved upon by my wife ?

16 WIFE—That there be favour done to myself, by following (in death) the feet of my lord.

17 CANDANADĀSA—Noble wife, this is an unwise resolve. This dear son, a small boy who is not versed with the ways of the world, has to be looked after by you.

18 WIFE—Let the gracious gods favour him. My dear child, fall at your father's feet available for the last time.

19 SON—*(Prostrating at his feet)* Father, what is it that should be done by me bereft of (my) father?

[20] **चन्दनदासः**—पुत्र, चाणक्यविरहिते देशे वसितव्यम्। [पुत्त, चाणक्कविरहिदे देसे वसिदव्वम्।]

[21] **बिल्वपत्रः**—आर्य चन्दनदास, निखातः शूलस्तत्सज्जो भव। [अज्ज, चन्दणदास, णिखादे शूले ता सज्जो होहि।]

[22] **कुटुम्बिनी**—आर्याः, परित्रायध्वं ! परित्रायध्वम् ! [अज्जा, परित्ताअध ! परित्ताअध !]

[23] **चन्दनदासः**—आर्ये, अथ किमत्राक्रन्दसि ? स्वर्गं गतानां तावद्देवा दुःखितं परिजनमनुकम्पन्ते। अन्यच्च; मित्रकार्येण मे विनाशो, नायुक्तकार्येण। तत्किं हर्षस्थानेऽपि रुद्यते ? [अज्जे, अह किं एत्थ आक्कन्दसि ? सग्गं गदाणं दाव देवा दुक्खिअं परिअणं अणुकम्पन्दि। अण्णं अ; मित्तकज्जेण मे विणासो, ण अजुत्तकज्जेण। ता किं हरिसट्ठाणे वि रोदीअदि ?]

[24] **वज्रलोमा**—अरे बिल्वपत्र, गृहाण चन्दनदासम्। स्वयमेव गृहजनो गमिष्यति। [अले विल्लपत्त, गेह्ण चन्दणदास। सअं एव्व घलअणो गमिस्सदि।]

[25] **बिल्वपत्रः**—अरे वज्रलोमन्, एष गृह्णामि [अले वज्जलोमा, एसे गेह्णामि]

[26] **चन्दनदासः**—भद्र, मुहूर्तं तिष्ठ, यावत्पुत्रकं परिष्वजे। (पुत्रं परिष्वज्य

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[20] CANDANADĀSA—Son, you must live in a country devoid of Cāṇakya.

[21] BILVAPATRA—Noble Candanadāsa, the stake has been planted. So get ready.

[22] WIFE—Help, Sirs! Help !

[23] CANDANADĀSA—Noble wife, why do you cry here? The gods however, do take pity upon the distressed relatives of those gone to heaven. Another thing; my destruction is due to (my) duty towards a friend, not due to doing an unworthy act. So why should you lament even over a matter for joy.

[24] VAJRALOMAN—O Bilvapatra, seize Candanadāsa; (his) family-members will go away of their own accord.

[25] BILVAPATRA—O Vajraloman, here I seize him.

[26] CANDANADĀSA—Good man, wait a little, while I embrace my dear son. *(Embracing his son and smelling him*

मूर्ध्न्याघ्राय) जात, अवश्यं भवितव्ये विनाशे, मित्रकार्यं समुद्वहमानो विनाशमनुभवामि। [भद्द, मुहुत्तं चिट्ठ, जाव पुत्तअं परिस्सआमि। ... जाद, अवस्सं भविदव्वे विणासे, मित्तकज्जं समुव्वहमाणो विणासमणुभवामि।]

27 **पुत्रः**— तात, किमेतदपि भणितव्यम् ? कुलधर्मः खल्वेषोऽस्माकम्। [ताद, किं एदं वि भणिदव्वं ? कुलधम्मो क्खु एसो अह्माणं।]

28 **वज्रलोमा** — अरे, गृहाणैनम्। [अले, गेह्ण एणं।] (चण्डालौ गृहीतश्चन्दनदासम्)

29 **कुटुम्बिनी** — (सोरस्ताडम्) आर्याः, परित्रायध्वं ! परित्रायध्वम् ! अज्जा, परित्ताअध ! परित्ताअध !

30 **राक्षसः** — (प्रविश्य पटाक्षेपेण) भवति, न भेतव्यम्। भो भोः, शूलायतनाः ! न खलु व्यापादयितव्यश्चन्दनदासः।

31 **येन स्वामिकुलं रिपोरिव कुलं दृष्टं विनश्यत्पुरा**
मित्राणां व्यसने महोत्सव इव स्वस्थेन येन स्थितम्।
आत्मा यस्य वधाय वः परिभवक्षेत्रीकृतोऽपि प्रिय-
स्तस्येयं मम मृत्युलोकपदवी वध्यस्रगाबध्यताम्॥ ४॥

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on the head) Death being inevitable, I suffer death even as I am carrying out a friend's duty.

27 SON—Father, has this too to be told? This is surely our family-duty.

28 VAJRALOMAN—Oh, seize him. *(The two caṇḍālas seize Candanadāsa)*

29 WIFE—*(Beating her chest)* Help ! Sirs, help !

30 *(Entering, with a toss of the curtain)* RĀKṢASA—Lady, you need not fear. O you hangmen! indeed you should not kill Candanadāsa.

31 On the neck of this person,— myself—by whom his master's family was formerly witnessed perishing as though it were the enemy's family, who remained quite calm at the suffering of friends as though it were a great festivity and whose person, although subjected to indignities, is dear

32 **चन्दनदासः**–(सबाष्पं विलोक्य) अमात्य, किमिदम्? [अमच्च, किं एदं]

33 **राक्षसः** — त्वदीयसुचरितैकदेशस्यानुकरणं किलैतत्!

34 **चन्दनदासः** — अमात्य, सर्वमपीमं प्रयासं निष्फलं कुर्वता त्वया किमनुष्ठितम्? [अमच्च, सव्वं वि इमं पआसं णिप्फलं करन्तेण तुए किं अणुचिट्ठिदं?]

35 **राक्षसः** — सखे, स्वार्थ एवानुष्ठितः। कृतमुपालम्भेन। भद्र, निवेद्यतां दुरात्मने चाणक्याय।

36 **वज्रलोमा** — किमिति? [किं त्ति?]

37 **राक्षसः**—**दुष्कालेऽपि कलावसज्जनरुचौ प्राणैः परं रक्षता**
नीतं येन यशस्विनातिलघुतामौशीनरीयं यशः।
बुद्धानामपि चेष्टितं सुचरितैः क्लिष्टं विशुद्धात्मना
पूजार्होऽपि स यत्कृते तव गतो वध्यत्वमेषोऽस्मि सः ॥५॥

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to you for slaying, let this wreath of the one condemned to death, the (very) road to the realm of death, be fastened. [4]

32 CANDANADĀSA—*(With tears, beholding)* Minister, what is this?

33 RĀKṢASA—This is but a poor imitation of a bit of your excellent conduct.

34 CANDANADĀSA—Minister, what is this done by you rendering all this effort fruitless?

35 RĀKṢASA—Friend, it is only self-interest that has been achieved. No use of remonstrations. Good man, let it be reported to the vile-hearted Cāṇakya—

36 VAJRALOMAN—What (shall I report)?

37 RĀKṢASA—"Here I am, that person for whose sake even *he* (Candanadāsa) although worthy of being worshipped, has attained the state of being victimised by you,—*he*, by which illustrious person the glory of *S*ibi has been reduced to insignificance by saving another at the cost of (his own) life even in these bad times, the Kali age where-in the tastes of people are vitiated, (and) by which pure-hearted man, even the deeds of the Buddhas have been eclipsed through (his)

38 वज्रलोमा — अरे बिल्वपत्र, त्वं तावच्चन्दनदासं गृहीत्वेहैतस्य श्मशानपादपस्य छायायां मुहूर्तं तिष्ठ, यावदहमार्यचाणक्याय निवेदयामि गृहीतः अमात्यराक्षस इति। [अले बिल्लपत्र, तुमं दाव चन्दणदासं गेह्णिअ इह एदस्स मसाणपादपस्स छाआए मुहुत्तं चिट्ठ, जाव हगे अज्ज चाणक्कस्स णिवेदेमि 'गिहीदो अमच्चरक्खसो' त्ति।]

39 बिल्वपत्रः — अरे वज्रलोमन्, एवं भवतु। [अले वज्जलोमा, एवं होदु]

(इति सपुत्रदारेण चन्दनदासेन सह निष्क्रान्तः)

40 वज्रलोमा — एत्वमात्यः। (राक्षसेन सह परिक्रम्य) अस्त्यत्र कोऽपि ? निवेदयत तावन्नन्दकुलनगकुलिशस्य मौर्यकुलप्रतिष्ठापकायार्यचाणक्याय। [एदु अमच्चो। अत्थि एत्थ कोवि ? णिवेदेह दाव णन्दकुलणगकुलिसस्स मौलिअकुल-पडिट्ठावकस्स अज्जचाणक्कस्स।]

41 राक्षसः — (स्वगतम्) एतदपि नाम श्रोतव्यम् !

42 वज्रलोमा — 'एष आर्यनीतिसंयमितबुद्धिपुरुषकारो गृहीतोऽमात्यराक्षस' इति। [एसो अज्जणीदिसंजमिदबुद्धिपुलिसआले गिहीदे अमच्चरक्खसेत्ति।]

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noble acts. [5]

38 VAJRALOMAN—O Bilvapatra, you just stay here, holding Candanadāsa, for a short time in the shade of this tree in the cremation yard, while I report to revered Cāṇakya that Minister Rākṣasa is seized.

39 BILVAPATRA—Be it so, O Vajraloman. *(Exit with Candanadāsa accompanied by (his) wife and son)*

40 VAJRALOMAN—May the minister come. *(Moving along with Rākṣasa)* Is there any one (on duty) here ? Just report to Revered Cāṇakya, the thunderbolt to the mountain in the form of Nanda family, the founder of the Maurya family—

41 RĀKṢASA—*(To himself)* This too has to be listened to !

42 VAJRALOMAN—That here is minister Rākṣasa seized, his wit and manly valour checked by the policy of the Revered one.

43 (ततः प्रविशति जवनिकावृतशरीरो मुखमात्रदृश्यश्चाणक्यः)

44 **चाणक्यः** — भद्र, कथय कथय ।

45 **केनोत्तुङ्गशिखाकलापकपिलो बद्धः पटान्ते शिखी**
पाशैः केन सदागतेरगतिता सद्यः समापादिता ।
केनानेकप-दान-वासितसटः सिंहोऽर्पितः पञ्जरे
भीमः केन च नैकनक्रमकरो दोर्भ्यां प्रतीर्णोऽर्णवः ॥ ६ ॥

46 **वज्रलोमा** — ननु नीतिनिपुणबुद्धिनार्येण ! [णं णीदिणिउणबुद्धिणा अज्जेण]

47 **चाणक्यः** — मा मैवम् । नन्दकुलविद्वेषिणा दैवेनेति ब्रूहि ।

48 **राक्षसः** — (स्वगतम्) अयं दुरात्मा, अथवा महात्मा कौटिल्यः ?

49 **आकरः सर्वशास्त्राणां रत्नानामिव सागरः ।**
गुणैर्न परितुष्यामो यस्य मत्सरिणो वयम् ॥ ७ ॥

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43 *(Then enters Cāṇakya, his body covered with a mantle, just his face being visible).*

44 CĀṆAKYA—Good man, tell me, tell me—

45 By whom is it that fire which is tawny with the mass of its high-soaring flames, has been tied up in the skirt of (his) garment ? By whom is it that a motionless state has been suddenly brought to the ever-moving wind, by means of nooses ? By whom is it that the dreadful ocean full of numerous crocodiles and sharks, has been crossed just with his arms? [6]

46 VAJRALOMAN—Surely by the Revered one with intellect skilled in state-craft !

47 CĀṆAKYA—No, not so. Say—'By Fate hating the Nanda-family'.

48 RĀKṢASA—This is Kauṭilya, the vile-hearted; or (I wonder if he is) noble-hearted !

49 He is the mine of all S'āstras,-just as the ocean is of (all) gems,- with whose virtues we, being malicious, are not quite satisfied. [7]

[50] **चाणक्यः** — (विलोक्य, सहर्षं, स्वगतम्) अये, अयमसावमात्यराक्षसः ! येन महात्मना

[51] **गुरुभिः कल्पनाक्लेशैर्दीर्घजागरहेतुभिः ।**
चिरमायासिता सेना वृषलस्य मतिश्च मे ॥ ८ ॥

[52] (जवनिकामपनयोपसृत्य च) भो अमात्यराक्षस, विष्णुगुप्तोऽहमभिवादये ।

[53] **राक्षसः** — (स्वगतम्) अमात्य इति लज्जाकरमिदानीं विशेषणम् । (प्रकाशम्) विष्णुगुप्त, न मां चण्डालस्पर्शदूषितं स्प्रष्टुमर्हसि ।

[54] **चाणक्यः** — अमात्यराक्षस, नेमौ चाण्डलौ । अयं खलु दृष्टपूर्व एव भवता सिद्धार्थको नाम राजपुरुषः । योऽप्यसौ द्वितीयः सोऽपि समिद्धार्थको नाम राजपुरुष एव । शकटदासोऽपि तपस्वी तं तादृशं कपटलेखमजानन्नेव मया लेखितः ।

[55] **राक्षसः** —(स्वगतम्) दिष्टया शकटदासं प्रत्यपनीतो विकल्पः !

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[50] CĀṆAKYA— *(Beholding, with joy, to himself)* Oh, here is that minister Rākṣasa ! By which noble-hearted person —

[51] the army of Vṛṣla and my brains were subjected to worry for a long time with the arduous troubles of devising (schemes) which formed the cause of prolonged wakefulness.

[52] *(Removing the ma. tle and going near)* Oh minister Rākṣasa, I, Viṣṇugupta, salute (you).

[53] RĀKṢASA—*(To himself) Minister* is now a humiliating epithet. *(Aloud)* Viṣṇugupta, it behoves you not to touch me polluted (as I am) by the touch of the Caṇḍalas.

[54] CĀṆAKYA— Minister Rākṣasa, these two are not Caṇḍālas. This is indeed an officer of the king Siddhārthaka by name, seen by you already, And the other one also is an officer named Samiddhārthaka. Poor S'akaṭadāsa too was made by me to write such a false letter without (his) knowing it as such.

[55] RĀKṢASA— *(To himself)* Luckily my suspicion about S'akaṭadāsa is removed !

56 चाणक्यः — किं बहुना ? एष संक्षेपतः कथयामि ।

57 ये ते भद्रभटादयः स च तथा लेखः स सिद्धार्थक-
स्तच्चालङ्करणत्रयं स भवतो मित्रं भदन्तः किल ।
जीर्णोद्यानगतः स चार्तपुरुषः क्लेशः स च श्रेष्ठिनः
सर्वं मे... (इत्यर्द्धोक्ते लज्जां नाटयन्)
वृषलस्य वीर भवता संयोगमिच्छोर्नयः ।। ९ ।।

58 तदयं वृषलस्त्वां द्रष्टुमिच्छति । पश्यैनम् ।

59 राक्षसः — (स्वगतम्) का गतिः ? एष पश्यामि ।

60 (ततः प्रविशति राजा विभवतश्च परिवारः)

61 राजा — (स्वगतम्) विनैव युद्धादार्येण जितं दुर्जयं परबलमिति लज्जित एवास्मि । मम हि

62 फलयोगमवाप्य सायकानामनियोगेन विलक्षतां गतानाम् ।
स्वशुचेव भवत्यधोमुखानां निजतूणीशयनव्रतप्रतिष्ठा ।। १० ।।

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56 CĀṆAKYA—Why (say) much? Here I tell you briefly—

57 These people headed by Bhadrabhaṭa, that letter of that type, that Siddhārthaka, that set of the three ornaments and that friend of yours known as the mendicant, and that distressed man too in the old garden, and that torture to the trader,—the whole thing was my...*(Acting shame with this half uttered)* strategy, desirous as I was of Vṛṣala's union with your worthy self, O valiant one! [9]

58 So, here does Vṛṣala wish to see you. See him.

59 RĀKṢASA—*(To himself)* What other go? Here, I see.

60 *(Then enters the king and attendants according to his status)*

61 KING—*(To himself)* I am quite ashamed that the invincible army of the enemy has been conquered by the Revered one even without a fight. Surely on the part of my—

62 arrows that have attained a state of dejection for not being used by securing contact with the fruit *(pun.* although possessing iron-tips), there has been, through their own grief

63 अथवा विगुणीकृतकार्मुकोऽपि जेतुं भुवि जेतव्यमसौ समर्थ एव ।
स्वपथोऽपि ममेव यस्य तन्त्रे गुरवो जाग्रति कार्यजागरूकाः ॥११॥

64 (चाणक्यमुपसृत्य) आर्य, चन्द्रगुप्तः प्रणमति ।

65 **चाणक्यः** — वृषल, संपन्नास्ते सर्वाशिषः । अयममात्यराक्षसः प्राप्तः । तदभिवादयस्वात्रभवन्तममात्यमुख्यम् ।

66 **राक्षसः** — (स्वगतम्) योजितोऽनेन संबन्धः ।

67 **राजा** —(राक्षसमुपसृत्य) आर्य, चन्द्रगुप्तोऽभिवादयते ।

68 **राक्षसः** — (विलोक्य स्वगतम्) अये चन्द्रगुप्तः ! य एषः

69 बाल एव हि लोकेऽस्मिन्संभावितमहोदयः ।
क्रमेणारूढवान् राज्यं यूथैश्वर्यमिव द्विपः ॥ १२ ॥

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as it were, a firm stand in the vow of lying down in their own quivers with down-cast faces. [10]

63 Or,—Although with (his) bow unstrung, *he* is quite able to conquer whatever is fit to be conquered on the earth, in the case of *whom* although asleep, as in my own case, the elders keep awake, being vigilant to (their) duty in the matter of administration. [11]

64 *(Going near Cāṇakya)* Revered sir, Candragupta salutes you !

65 CĀṆAKYA—Vṛṣala, all (our) blessings (to you) have been accomplished. Here has come minister Rākṣasa. So, bow down to the honourable prime-minister.

66 RĀKṢASA-*(To himself)* A relationship has already been arranged by him.

67 KING—*(Going near Rākṣasa)* Honourable sir, Candragupta bows down to you.

68 RĀKṢASA—*(Seeing, to himself)* Ah Candragupta ! This is he, who, —

69 With an exalted prosperity anticipated in this world even when a boy, has gradually attained sovereignty like a tusker (attaining) the leadership of a herd (of elephants) [12]

70 (प्रकाशम्) राजन्विजयस्व ।

71 राजा — आर्य,

72 जगतः किं न विजितं मयेति प्रविचिन्त्यताम् ।
गुरौ षाड्गुण्यचिन्तायामार्ये चार्ये च जाग्रति ॥ १३ ॥

73 राक्षसः — (स्वगतम्) स्पृशति मां भृत्यभावेन कौटिल्यशिष्यः । अथवा विनय एवैष चन्द्रगुप्तस्य । मत्सरस्तु मे विपरीतं कल्पयति । सर्वथा स्थाने यशस्वी चाणक्यः । कुतः ।

74 द्रव्यं जिगीषुमधिगम्य जडात्मनोऽपि नेतुर्यशस्विनि पदे नियता प्रतिष्ठा ।
अद्रव्यमेत्य तु विशुद्धनयोऽपि मन्त्री शीर्णाश्रयः पतति कूलजवृक्षवृत्त्या ॥

75 चाणक्यः — अमात्यराक्षस, अपीष्यते चन्दनदासस्य जीवितम् ?

76 राक्षसः — भो विष्णुगुप्त, कः संदेहः ?

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70 *(Aloud)* Be victorious, O king.

71 KING—Honourable sir,

72 Let this be considered;- what is it of (this) world that has not been conquered by me, when the Revered one (Cāṇakya) and the Honourable one (Yourself) are watching over the deliberations on the six expedients? [13]

73 RĀKṢASA—*(To himself)* Kauṭilya's disciple defiles me with the status of a servant! Or, this is but the modesty of Candragupta. My envy, on the other hand, takes it otherwise. By all means, Cāṇakya is deservedly famous. For—

74 By securing the right sort of aspirant, permanence in a glorious position is certain to a leader, although he is dull-witted. On the other hand, by securing one who is unworthy, a minister, although of a perfectly correct policy, falls down, with his resort ruined, in the manner of a tree grown on the river-bank. [14]

75 CĀṆAKYA—Minister Rākṣasa, do you wish that Candanadāsa should (continue to) live?

76 RĀKṢASA—O Viṣṇugupta, what doubt?

77 **चाणक्यः** — अमात्यराक्षस, अगृहीतशस्त्रेण भवतानुगृह्यते वृषल इत्यतः संदेहः । तद्यदि सत्यमेव चन्दनदासस्य जीवितमिष्यते ततो गृह्यतामिदं शस्त्रम् ।

78 **राक्षसः** — भो विष्णुगुप्त, मा मैवम् । अयोग्या वयमस्य, विशेषतस्त्वया गृहीतस्य, ग्रहणे ।

79 **चाणक्यः** — अमात्यराक्षस योग्योऽहमयोग्यो भवानिति कथमेतत् ?

80 **अश्वैः सार्द्धमजस्रदत्तकविकैः क्षामैरशून्यासनैः**
स्नानाहारविहारपानशयनस्वेच्छासुखैर्वर्जितान् ।
माहात्म्यात्तव पौरुषस्य मतिमन्दृप्तारिदर्पच्छिदः
पश्यैतान्परिकल्पनाव्यतिकरप्रोच्छूनवंशान्गजान् ॥ १५ ॥

81 अथवा, किं बहुना ? न खलु भवतः शस्त्रग्रहणमन्तरेण चन्दनदासस्य जीवितमस्ति ।

82 **राक्षसः** — (स्वगतम्)

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77 Cāṇakya—Minister Rākṣasa, the doubt is because Vṛṣala is being favoured by you not (yet) accepting the (minister's) sword. So, if really Candanadāsa's life is disirable to you, then, let this sword be accepted.

78 Rākṣasa—O Viṣṇugupta, no, not so. We are unfit, for holding that, especially the one which was held by you.

79 Cāṇakya—Minister Rākṣasa, how can it be that I am fit, and you unfit ?

80 O talented one ! look at these elephants with their spines swollen through the contact of their elaborate battle-equipment, deprived of the pleasure of bath, food, sport, drink and sleep according to their own wish, along with the horses that are lean, with bits ever inserted, and with saddles never vacant,—all through the greatness of your bravery which is the destroyer of the pride of the haughty enemy. [15]

81 Or why say much ? Indeed, except by your accepting the (minister's) sword, there can be no saving of Candanadāsa's life.

नन्दस्नेहगुणाः स्पृशन्ति हृदयं भृत्योऽस्मि तद्विद्विषां
ये सिक्ताः स्वयमेव वृद्धिमगमंश्छिन्नास्त एव द्रुमाः ।
शस्त्रं मित्रशरीररक्षणकृते व्यापारणीयं मया
कार्याणां गतयो विधेरपि नयन्त्याज्ञाकरत्वं चिरात् ॥ १६ ॥

83 (प्रकाशम्) विष्णुगुप्त, नमः सर्वकार्यप्रतिपत्तिहेतवे सुहृत्स्नेहाय । का गतिः ? एष प्रह्वोऽस्मि !

84 **चाणक्यः** — (सहर्षं शस्त्रमर्पयित्वा) वृषल, वृषल, अमात्यराक्षसेणेदानी-मनुगृहीतोऽसि । दिष्ट्या वर्द्धते भवान् !

85 **राजा** — आर्यप्रसाद एव चन्द्रगुप्तेनानुभूयते ।

86 (प्रविश्य) **पुरुषः** — जयत्वार्यः ! एष खलु भद्रभटभागुरायणप्रमुखैः संयमितकरचरणो मलयकेतुः प्रतिहारभूमिमुपस्थापितः । इदं श्रुत्वा, आर्यः

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82 RĀKṢASA— *(To himself)* The excellences of Nanda's affection touch the heart, (but) I am (now) the servant of his enemy. The very trees that had grown up watered by me personally have (now) been cut down. The (minister's) sword has to be wielded by me for the preservation of the person of my friend. The courses of one's deeds lead him on to the state of becoming the servant of Fate, though after a long time! [16]

83 *(Aloud)* Viṣṇugupta, a salutation to '*the love for a friend*' which forms the cause of the acceptance of any office! What other go ? Here, I am humbled !

84 CĀṆAKYA—*(Offering the sword joyfully)* Vṛṣala, Vṛṣala, now you are favoured by minister Rākṣasa. I congratulate you

85 KING—It is just the Preceptor's grace that is being enjoyed by Candragupta.

86 *(Entering)* SERVANT—Victory to the Revered one! Here is Malayaketu, with hands and feet fettered by Bhadrabhaṭa, Bhāgurāyaṇa and others, stationed at the waiting place. On hearing this, the Revered one is the authority (to issue orders).

प्रमाणम् । [जेदु अज्जो ! एसो क्खु भद्दभडमाउराअणप्पमुहेहिं संजमिदकल-चलणो मलअकेदू पडिहारभूमिं उवट्ठाविदो । एदं सुणिअ अज्जो प्पमाणम् ।]

87 **चाणक्यः** — भद्र, निवेद्यताममात्यराक्षसाय । सोऽयमिदानीं जानीते ।

88 **राक्षसः** — (स्वगतम्) कथं दासीकृत्य मामिदानीं विज्ञापनायां मुखरी-करोति कौटिल्यः ! का गतिः ? (प्रकाशम्) राजन् चन्द्रगुप्त, विदितमेव ते यथा वयं मलयकेतौ कंचित्कालमुषितास्तत्परिरक्ष्यन्तामस्य प्राणाः ।

(राजा चाणक्यमुखमवलोकयति)

89 **चाणक्यः** — वृषल, प्रतिमानयितव्योऽमात्यराक्षसस्य प्रथमः प्रणयः । (पुरुषं प्रति) भद्र, अस्मद्वचनादुच्यतां भद्रभटप्रमुखाः 'अमात्यराक्षसेन विज्ञापितो देवश्चन्द्रगुप्तः प्रयच्छति मलयकेतवे पित्र्यमेव विषयम् । अतो गच्छन्तु भवन्तः सहानेन । प्रतिष्ठिते चास्मिन्पुनरागन्तव्यम्' इति ।

90 **पुरुषः** — यदार्य आज्ञापयति । [जं अज्जो आणवेदि] (इति परिक्रामति)

91 **चाणक्यः** — भद्र, तिष्ठ तिष्ठ । अपरं च वक्तव्यो दुर्गपालो विजयपालः ।

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87 CĀṆAKYA—Good man, be it reported to Minister Rākṣasa. Now, it is *he* who knows what to do.

88 RĀKṢASA–*(To himself)* How is it that Kauṭilya, having first made me a servant, now makes me give instructions on the reports submitted (to me)? What other go? *(Aloud)* King Candragupta, it is well known to you that we stayed with Malayaketu for some time; so, let his life be spared.

(The king looks at Cāṇakya's face)

89 CĀṆAKYA–Vṛṣala, the first request of Minister Rākṣasa must be honoured. *(To the servant)* Good man, let Bhadrabhaṭa and others be told in our name—"His Majesty Candragupta, requested by Minister Rākṣasa, relinquishes unto Malayaketu just his ancestral kingdom. So, go all of you along with him. You have to come back after he is installed (on the throne)".

90 SERVANT—As the Revered one bids. *(Moves to go)*

91 CĀṆAKYA–Good man, just wait. Here is another matter.

अमात्यराक्षसलाभेन सुप्रीतश्चन्द्रगुप्तः समाज्ञापयति — 'य एष श्रेष्ठी चन्दनदासः स पृथिव्यां सर्वनगरश्रेष्ठीपदमारोप्यताम्' इति। अपि च, 'विना हस्त्यश्वं क्रियतां सर्वमोक्ष' इति। अथवामात्यराक्षसे नेतरि किमस्माकं प्रयोजनमिदानीम्?

92 **विना वाहनहस्तिभ्यो मुच्यतां सर्वबन्धनम्।**
पूर्णप्रतिज्ञेन मया केवलं बध्यते शिखा ॥ १७ ॥

93 **पुरुषः** — यदार्य आज्ञापयति। [जं अज्जो आणवेदि] (इति निष्क्रान्तः)

94 **चाणक्यः** — भो राजन् चन्द्रगुप्त, भो अमात्य राक्षस, उच्यतां किं वा भूयः प्रियमुपकरोमि?

95 **राजा** — किमतः परमपि प्रियमस्ति?

96 **राक्षसेन समं मैत्री राज्ये चारोपिता वयम्।**
नन्दाश्चोन्मूलिताः सर्वे किं कर्तव्यमतः प्रियम् ॥ १८ ॥

97 **राक्षसः** — तथापीदमस्तु।

Vijayapāla, the fort-commandant, should be informed thus—"Candragupta mightily pleased at the acquisition of Minister Rākṣasa orders that this trader Candanadāsa be raised to the position of the chief trader of all cities on the earth. Further, let all be set free, except the horses and elephants." Or, as Minister Rākṣasa is guiding, what use of us now?

92 Excepting those of horses and elephants, let all fastenings be loosened. By me, of a vow fulfilled, just (my) tuft of hair is being fastened. [17]

93 SERVANT—As the Revered one bids. *(Exit)*

94 CĀṆAKYA—O king Candragupta, O Minister Rākṣasa, let it be stated as to what further agreeable favour I shall confer on you.

95 KING—Is there any favour greater than this?

96 There has been friendship formed with Rākṣasa. We have been installed on the throne. All the Nandas have been extirpated. What agreeable favour beyond this has to be conferred? [18]

97 RĀKṢASA—Still, let this come to pass—

— भरतवाक्यम् —

९८ वाराहीमात्मयोनेस्तनुमवनविधावास्थितस्यानुरूपां
यस्य प्राग्दन्तकोटिं प्रलयपरिगता शिश्रिये भूतधात्री ।
म्लेच्छैरुद्विज्यमाना भुजयुगमधुना संश्रिता राजमूर्तेः
स श्रीमद्बन्धुभृत्यश्चिरमवतु महीं पार्थिवश्चन्द्रगुप्तः ॥ १९ ॥

(इति निष्क्रान्ताः सर्वे)

॥ इति निर्वहणं नाम सप्तमोऽङ्कः ॥

॥ इति विशाखदत्तविरचितं मुद्राराक्षसं नाटकं समाप्तम् ॥

—*—

— *Valediction* —

98 May He, King Candragupta, having prosperous relatives and servants, protect the Earth for a long time.—He, the self-born one, to the tip of whose tusk the Earth which is the supporter of all beings clung formerly being surrounded by the waters of deluge on all sides, when He had assumed the form of the Great Boar suitable for the work of preservation; and to the pair of arms of whose royal form (the same Earth) has now resorted, being harassed by the Mlecchas. [19]

(Exeunt Omnes)

End of The Seventh Act

CALLED

THE DENOUEMENT

HERE ENDS THE DRAMA MUDRĀRĀKṢASA

COMPOSED BY VIS'ĀKHADATTA

—*—

INDEX OF VERSES

PRĀKṚT VERSES

DRAMATIC TERMS

नान्दी— नन्दन्ति देवा अत्र, इति नान्दी। Thus Nāndī is the praise of a deity at the commencement of any rite or observance, In dramas, it is the benedictory verse or verses recited at the very beginning.

Def: देवद्विजनृपादीनामाशीर्वचनपूर्विका ।
नन्दन्ति देवता यस्यां तस्मान्नान्दीति कीर्तिता ॥

प्रस्तावना (or **स्थापना** or **आमुखम्**)— Prologue,

This is a dialogue at the very commencement of tbe play, between the stage manager and the Natī or some other actor. A musical entertainment is also part of this prologue. The purpose of the prologue is to attract the attention of the audience and then to acquaint them with the qualifications of the author of the play and also to introduce the main incidents of the play.

Def: नटी विदूषको वापि पारिपार्श्वक एव वा ।
सूत्रधारेण सहिताः संलापं यत्र कुर्वते ॥
चित्रैर्वाक्यैः स्वकार्योत्थैः प्रस्तुताक्षेपिभिर्मिथः ।
आमुखं तत्तु विज्ञेयं नाम्ना प्रस्तावनापि सा ॥

This Prastāvanā is of the following five kinds—

1. उद्धात्यकः— पदानि त्वगतार्थानि तदर्थगतये नराः ।
योजयन्ति पदैरन्यैः स उद्धात्यक उच्यते ॥

2. कथोद्धातः— सूत्रधारस्य वाक्यं वा समादायार्थमस्य वा ।
भवेत्पात्रप्रवेशश्चेत् कथोद्धातः स उच्यते ॥

3. प्रयोगातिशयः— यदि प्रयोग एकस्मिन् प्रयोगोऽन्यः प्रयुज्यते ।
तेन पात्रप्रवेशश्चेन् प्रयोगातिशयः तदा ॥

4. प्रवर्तकम्— कालं प्रवृत्तमाश्रित्य सूत्रधृग्यत्र वर्णयेत् ।
तदाश्रयश्च पात्रस्य प्रवेशस्तत् प्रवर्तकम् ॥

5. अवलगितम्— यत्रैकत्र समावेशात् कार्यमन्यत् प्रसाध्यते ।
प्रयोगे खलु तज्ज्ञेयं नाम्नाऽवलगितं बुधैः ॥

Note:- The प्रस्तावना of the Mudrārākṣasa is of a mixed type.

पताकास्थानकम् — The intimation of an episodical incident in a drama, when instead of the thing thought of or expected another of the same character is brought in by some unexpected circumstance.

Def: यत्रार्थे चिन्तितेऽन्यस्मिंस्तल्लिङ्गोऽन्यः प्रयुज्यते ।
आगन्तुकेन भावेन पताकास्थानकं तु तत् ॥

Four kinds: 1. सहसैवार्थसम्पत्तिर्गुणवत्युपचारतः ।
पताकास्थानकमिदं प्रथमं परिकीर्तितम् ॥
2. वचः सातिशयक्लिष्टं नानाबन्धसमाश्रयम् ।
पताकास्थानकमिदं द्वितीयं परिकीर्तितम् ॥
3. अर्थोपक्षेपकं यत्तु लीनं सविनयं भवेत् ।
श्लिष्टप्रत्युत्तरोपेतं तृतीयमिदमुच्यते ॥
4. द्व्यर्थो वचनविन्यासः सुश्लिष्टः काव्ययोजितः ।
प्रधानार्थान्तरापेक्षी पताकास्थानक परम् ॥

See Mudrā: I 92-94, 120-122, IV 9-13 V 88-89, 130-131

विष्कम्भकः — An interlude between the acts of a drama and performed by one or more characters, middling or inferior, who connect the story of the drama and the subdivisions of the plot by briefly explaining to the audience what has occurred in the intervals of the acts, or what is likely to happen later on. (V.S.A)

This Viṣkambhaka is of two kinds— pure and mixed. It is pure or *Suddhaviṣkambhaka* if the characters taking part in it are middling *(Madhyamapātras)* and hence speaking Sanskrit. It is mixed or *Misraviṣkambhaka* if the characters are *Nīca* or low and hence speaking Prākṛt.

Def: वृत्तवर्तिष्यमाणानां कथांशानां निदर्शकः ।
संक्षिप्तार्थस्तु विष्कंभ आदावङ्कस्य दर्शितः ॥
मध्येन मध्यमाभ्यां वा पात्राभ्यां संप्रयोजितः ।
शुद्धः स्यात् स तु संकीर्णो नीचमध्यमकल्पितः ॥

N.B.— There is no Viṣkambhaka in the Mudrārākṣasa.

प्रवेशकः — 'The introducer', an interlude acted by inferior characters (such as servants, buffoons etc.) for the purpose of acquainting the audience with events not represented on the stage, but a knowledge of which is essential for the proper understanding of what follows. In other respects, it is like the Viṣkambhaka; but, it never occurs at the beginning of the first act, or at the end of the last act.

Def: प्रवेशकोऽनुदात्तोक्त्या नीचपात्रप्रयोजितः ।
अङ्कद्वयान्तर्विज्ञेयः शेषं विष्कंभके यथा ॥
See Mudrārākṣasa V [1-19] & VI [1-27].

पञ्चसन्धयः — Five divisions or joints in a drama. Viz.— मुखम्, प्रतिमुखम्, गर्भः, विमर्शः or अवमर्शः, निर्वहणम् or उपसंहारः

१. मुखम् यत्र बीजसमुत्पत्तिर्नानार्थरससम्भवा ॥
प्रारम्भेण समायुक्ता तन्मुखं परिकीर्तितम् ।

२. प्रतिमुखम् फलप्रधानोपायस्य मुखसन्धिनिवेशितः ॥
लक्ष्यालक्ष्य इवोद्भेदो यत्र प्रतिमुखं च तत् ।

३. गर्भः फलप्रधानोपायस्य प्रागुद्भिन्नस्य किञ्चन ।
गर्भो यत्र समुद्भेदो ह्रासान्वेषणवान् मुहुः ।

४. विमर्शः यत्र मुख्यफलोपाय उद्भिन्नो गर्भतोऽधिकः ॥
शापाद्यैः सान्तरायश्च स विमर्श इति स्मृतः ।

५. निर्वहणम् बीजवन्तो मुखाद्यर्था विप्रकीर्णा यथायथम् ॥
ऐकार्थ्यमुपनीयन्ते यत्र निर्वहणं हि तत् । Cf: IV 13

पञ्च अर्थप्रकृतयः – Five leading 'sources' of the grand object in a drama. Viz.— बीजम्, बिन्दुः, पाताका, प्रकरी, कार्यम्.

कार्यावस्थाः — Five states of the *denouement*.

१. आरम्भः — भवेदारम्भ औत्सुक्यं यन्मुख्यफलसिद्धये ।

२. प्रयत्नः — प्रयत्नस्तु फलावाप्तौ व्यापारोऽतित्वरान्वितः ।

३. प्राप्त्याशा or प्रत्याशा — उपायापायशङ्काभ्यां प्राप्त्याशा प्राप्तिसंभवः ।

४. नियताप्तिः — अपायाभावतः प्राप्तिर्नियताप्तिस्तु निश्चिता ।

५. फलागमः or फलयोगः — सावस्था फलयोगः स्याद्यः समग्रफलोदयः ।

METRE

Every Sanskrit stanza consists of four pādas each of which is regulated by the number of syllables i.e. *Varṇas*, or by the syllabic instants i.e. *Mātrās*. A syllable is a vowel with or without one or more consonants. The syllable is short *(laghu)* when the vowel thereof is short; it is long *(guru)*, when the vowel is long. But if a short vowel precedes an anusvāra, or visarga, or a conjunct consonant, it becomes *guru*.

1. लघु— अ, इ, उ, ऋ, ऌ occurring independently, or along with consonants as in त, कि, पु, सृ etc. are *laghus* (short syllables).

2. गुरु — (a) आ, ई, ऊ, ॠ, ॡ, ए, ऐ, ओ, औ occurriug independently or along with consonants are *gurus* (long syllables)

(b) The short syllables such as अ in अं, क in कः etc. and प in पद्म, वि in विश्व etc. are *gurus*.

N.B. The last syllable of a *pāda* can be treated as short or long according to the exegence of the metre, irrespective of the natural length of the syllable. A *laghu* is denoted by the symbol ⏑ and a *guru* by —. A laghu is treated as one syllabic instant, i.e. one *mātrā*, and a guru as two *mātrās*.

TWO KINDS OF VṚTTAS — If a metre is regulated by the number of mātrās in each of its pādas, then it is called a Mātrā-vṛtta. If it is regulated by the varṇas (syllables), then it is styled a Varṇa-vṛtta.

Varṇavṛttas are again of three kinds—1 Sama, 2 Ardhasama and 3. Viṣama. The number, length and order of the syllables are the same in all the pādas of the Samavṛttas. In the case of the Ardhasamavṛttas, the first pāda agrees with the third and the second pāda with the fourth, in respect of the number, length and order of the syllables. But in the case of a Viṣamavṛtta each pāda has its own scansion and there is no agreement either in the number or the order of the syllables of the different pādas.

THE EIGHT GAṆAS — In the case of Varṇavṛttas, each pāda is divided into units of three syllables, called gaṇas. There are eight different varieties of gaṇas according to the different combinations of the long and short syllables.

आदिमध्यावसानेषु **यरता** यान्ति लाघवम् ।
भजसा गौरवं यान्ति **मनौ** तु गुरुलाघवे ॥

य गण ⏑ — —	भ गण — ⏑ ⏑
र गण — ⏑ —	ज गण ⏑ — ⏑
त गण — — ⏑	स गण ⏑ ⏑ —
म गण — — —	न गण ⏑ ⏑ ⏑

METRICAL ANALYSIS

A. MĀTRĀVṚTTA OR JĀTI

आर्या— Def: यस्याः पादे प्रथमे द्वादशमात्रास्तथा तृतीयेऽपि ।
अष्टादश द्वितीये चतुर्थके पञ्चदश सार्या ॥

First and third pādās have 12 mātrās; the second has 18 and the fourth, 15. (laghu = 1 matra; guru = 2 mātrās)

Four verses in Saṁskṛt–i *5*, 6, 9 ii 19.
Twenty two verses in Prākṛt– i *17*, *18*, *19*, *21*, *21* a, b; ii *1*, 11; iv *1*. 4, *18*, 1*9*, *20*, *21*; v *1*, 2, 9; vi 2, 4; vii *1*, 2, 3,

B. VARṆAVṚTTAS

शार्दूलविक्रीडितम्—Def: सूर्याश्वैर्मसजास्ततः सगुरवः शार्दूलविक्रीडितम्

— — — | ⏑ ⏑ — | ⏑ — ⏑ | ⏑ ⏑ — | — — ⏑ | — — ⏑ | —
म स ज स त त गुरु

19 Syllables; *Yati* at the 1*2*th. (39 verses)
i *12*, *14*, *15*, *22*, *25*; ii *4*, *5*, 9, *12*, *13*, 15, 16, *18*, *21*, 2*3* iii *1*, 2, 5, *13*, *14*, 26; iv 5, 15; v 5, 10, *15*, 18, 20, *21*, 24, vi 5, *8*, 10; vii 4, 5, 6, 9, 15, 16.

स्रग्धरा — Def: म्रभ्नैर्यानां त्रयेण त्रिमुनियतियुता स्रग्धरा कीर्तितेयम्

— — — | — — ⏑ | — ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ — — | ⏑ — — | ⏑ — —
म र भ न य य य

21 syllables; *Yati* at the 7th. 14th & 21st, (24 verses) i 1, *2*, *11*, 20 ii 14 iii *10*, 19. *20*, *21*, *22*, *24*, *27*, *28*, 30 iv 3, 7, 1*2*, *22* v 11, 19, *23* vi 9, *21* vii 19.

अनुष्टुप् — Def: पञ्चमं लघु सर्वत्र सप्तमं द्विचतुर्थयोः ।
गुरु षष्ठं तु पादानां चतुर्णां स्यादनुष्टुभि ॥

[8 syllables in each of the four pādās. 5th is short and 6th long in each pāda. 7th is short in the 2nd 4th pādas.]

i 3, 16, *23*, *24* ii *20*, *22* iii 23, 3*2* iv 8, 9, 1*0* v 14, 17, 22 vi 1*5*, 18 vii *7*, 8, *12*, *13*, 17, 1*8*. (22 verses)

वसन्ततिलका — Def: उक्ता वसन्ततिलका तभजाजगौ गः

Scan: – – ⏑ | – ⏑ ⏑ | ⏑ – ⏑ | ⏑ – ⏑ | – –

त भ ज ज 2 gurus

Fourteen syllables; *Yati* at the 8th. (19 verses) i 8, 10, *26* ii 6, 8, 17 iii 9, 17, 18, 31, 33 iy 6, 11, 17 v 7, 16 vi 7, 13 vii 14.

शिखरिणी — Def: रसैरुद्रैश्छिन्ना यमनसभला गः शिखरिणी

Scan: ⏑ – – | – – – | ⏑ ⏑ ⏑ | ⏑ ⏑ – | – ⏑ ⏑ | ⏑ –

य म न स भ लघु गुरु

Seventeen syllables; *Yati* at the sixth. (Eighteen verses) i 13 ii 7, 10 iii 3, 4, 7, 8, 11, 16, *29* v 3, 4, 1*2* vi *6*, 11, 1*2*, 14, 17.

मालिनी — Def: ननमयययुतेयं मालिनीभोगिलोकैः

Scan; ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | – – – | ⏑ – – | ⏑ – – |

न न म य य

Fifteen syllables; *Yati* at the eighth. (Four verses) iii 15, *25* vi 1, 3 (both in Prākṛt).

हरिणी — Def: नसमरसला गः षड्वेदैर्हयैर्हरिणी मता

⏑ ⏑ ⏑ | ⏑ ⏑ – | – – – | – ⏑ – | ⏑ ⏑ – | ⏑ –

न स म र स लघु गुरु

17 syllables; *Yati* at the 6th & 10th. (3 verses) iii 6 iv 2 vi 20

प्रहर्षिणी — Def: म्नौ ज्रौ गस्त्रिदशयतिः प्रहर्षिणीयम् ।

Scan: – – – | ⏑ ⏑ ⏑ | ⏑ – ⏑ | – ⏑ – | –
म न ज र गुरु

Thirteen syllables; *Yati* at the third. (three verses)
i 7 iii *12* v 13

उपजाति — (A combination of इन्द्रवज्रा & उपेन्द्रवज्रा)

Def: स्यादिन्द्रवज्रा यदि तौ जगौ गः ।
उपेन्द्रवज्रा जतजास्ततो गौ । } अनयोः

Scan: इन्द्रवज्रा — – – ⏑ | – – ⏑ | ⏑ – ⏑ | – –
त त ज गुरु गुरु

उपेन्द्रवज्रा — ⏑ – ⏑ | – – ⏑ | ⏑ – ⏑ | – –
ज त ज गुरु गुरु

[In उपजाति, one or more pādas conforming to the definition of इन्द्रवज्रा coexists with the remaining pādas conforming to the definition of उपेन्द्रवज्रा] (Two verses) ii *2*, *13*.

रुचिरा (or प्रभावती) — Def: जभौ सजौ गिति रुचिरा चतुर्ग्रहैः ।

Scan: ⏑ – ⏑ | – ⏑ ⏑ | ⏑ ⏑ – | ⏑ – ⏑ | –
ज भ स ज गुरु

Thirteen syllables; yati at the fourth. (2 verses)
ii 3. v *6*.

मालभारिणी — An ardhasama vṛtta.

Def: विषमे ससजा गुरू समे चेत् सभरा येन तु मालभारिणीयम् ।

Scan: odd pādas ⏑ ⏑ – | ⏑ ⏑ – | ⏑ – ⏑ | – –
स स ज गुरु गुरु

even pādas ⏑ ⏑ – | – ⏑ ⏑ | – ⏑ – | ⏑ – – |
स भ र य

Eleven syllables in the odd and twelve in the even pādas.
(2 verses) vii 10, 11.

पुष्पिताग्रा — (an अर्धसमवृत्त)
Def: अयुजि नयुगरेफतो यकारो युजि तु नजौ जरगाश्च पुष्पिताग्रा ।
1st & 3rd pādas ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | – ⏑ – | ⏑ – –
न न र य
2nd & 4th pādas ⏑ ⏑ ⏑ | ⏑ – ⏑ | ⏑ – ⏑ | – ⏑ – | –
न ज ज र गुरु
12 syllables in the odd and *13* in even pādas. (*1* verse) i 4

पृथ्वी — Def: जसौ जसयला वसुग्रहयतिश्च पृथ्वी गुरुः ।
Scan: ⏑ – ⏑ | ⏑ ⏑ – | ⏑ – ⏑ | ⏑ ⏑ – | ⏑ – – | ⏑ —
ज स ज स य लघु गुरु
Seventeen syllables; *yati* at the eighth. (*1* verse) vi 16,

इन्द्रवज्रा — For Definition etc. see under उपजाति
Eleven syllables; *yati* at the fifth. (1 verse) v *8*.

मन्दाक्रान्ता — Def: मन्दाक्रान्ताम्बुधिरसनगैर्मो भनौ तौ सयुग्मम् ।
Scan: – – – | – ⏑ ⏑ | ⏑ ⏑ ⏑ | – – ⏑ | – – ⏑ | – –
म भ न त त गु गु
Seventeen syllables; *yati* at the 4th & 10th (*1* verse) vi *19*.

वंशस्थम् (also called **वंशस्थविल** & **वंशस्तनित**)—
Def: वदन्ति वंशस्थविलं जतौ जरौ ।
Scan: ⏑ ⏑ – | – – ⏑ | ⏑ ⏑ – | – ⏑ – |
ज त ज र
Twelve syllables; *yati* at the fifth. (*1* verse) iv *14*.

सुवदना — Def: अश्वैरश्वैश्च षड्भिर्मरभनयभला गः स्यात् सुवदना ।
– – – | – – ⏑ | – ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ – – | – ⏑ ⏑ | ⏑ –
म र भ न य भ ल गु
Twenty syllables; *yati* at the 7th & 14th. (1 verse) iv 16.

KING

जानन्ति तन्त्रयुक्तिं यथास्थितं मण्डलमभिलिखन्ति ।
ये मन्त्ररक्षणपरास्ते सर्पनराधिपावुपचरन्ति ॥ ii १

दूरे प्रत्यासत्तिर्दर्शनमपि दुर्लभमधन्यैः।
कल्याणकुलधराणां देवानामिव मनुष्यदेवानाम् ॥ iv ४

नृपोऽपकृष्टः सचिवात्तदर्पणः स्तनन्धयोऽत्यन्तशिशुः स्तनादिव ।
अदृष्टलोकव्यवहारमन्दधीर्मुहूर्तमप्युत्सहते न वर्तितुम् ॥ iv ४

परार्थानुष्ठाने जडयति नृपं स्वार्थपरता
परित्यक्तस्वार्थो नियतमयथार्थः क्षितिपतिः ।
परार्थश्चेत्स्वार्थादभिमततरो हन्त परवान्
परायत्तः प्रीतेः कथमिव रसं वेत्ति पुरुषः ॥ iii ४

भूषणाद्युपभोगेन प्रभुर्भवति न प्रभुः ।
परैरपरिभूताज्ञस्त्वमिव प्रभुरुच्यते ॥ iii २३

सद्यः क्रीडारसच्छेदं प्राकृतोऽपि न मर्षयेत् ।
किं नु लोकाधिकं तेजो बिभ्राणः पृथिवीपतिः ॥ iv ०

सत्त्वोत्कर्षस्य धात्रा निधय इव कृताः केऽपि कस्याऽपि हेतो-
र्जेतारः स्वेन धाम्ना मदसलिलमुचां नागयूथेश्वराणाम् ।
दंष्ट्राभङ्गं मृगाणामधिपतय इव व्यक्तमानावलेपाः
नाज्ञाभङ्गं सहन्ते नृवर नृपतयस्त्वादृशाः सार्वभौमाः ॥ iii २२

सुविश्रब्धैःरङ्गैः पथिषु विषमेष्वप्यचलता
चिरं धुर्येणोढा गुरुरपि भुवो याऽस्य गुरुणा ।
धुरं तामेवोच्चैर्नववयसि वोढुं व्यवसितो
मनस्वी दम्यत्वात् स्खलति च न दुःखं वहति च ॥ ii! ३

स्वयमाहृत्य भुञ्जाना बलिनोऽपि स्वभावतः ।
गजेन्द्राश्च मृगेन्द्राश्च प्रायः सीदन्ति दुःखिताः ॥ i १६

MINISTER

द्रव्यं जिगीषुमधिगम्य जडात्मनोऽपि नेतुर्यशस्विनि पदे नियता प्रतिष्ठा ।
अद्रव्यमेत्य तु विशुद्धनयोऽपि मन्त्री शीर्णाश्रयः पतति कूलजवृक्षवृत्त्या vii १४

सत्त्वभङ्गभयाद्राज्ञां कथयन्त्यन्यथा पुरः ।
अन्यथा विवृतार्थेषु स्वैरालापेषु मन्त्रिणः ॥ iv ८

स दोषः सचिवस्यैव यदसत्कुरुते नृपः ।
याति यन्तुः प्रमादेन गजो व्यालत्ववाच्यताम् ॥ iii ३२

LOYALTY

अप्राज्ञेन च कातरेण च गुणः स्याद् भक्तियुक्तेन कः
प्रज्ञाविक्रमशालिनोऽपि हि भवेत् किं भक्तिहीनात् फलम् ।
प्रज्ञाविक्रमभक्तयः समुदिता येषां गुणा भूतये
ते भृत्या नृपतेः कलत्रमितरे संपत्सु चापत्सु च ॥ i १५

अस्माभिरमुमेवार्थमालम्ब्य न जिजीविषाम् ।
परलोकगतो देवः कृतघ्नैर्नानुगम्यते ॥ ii २०

अक्षीणभक्तिः क्षीणेऽपि नन्दे स्वाम्यर्थमुद्वहन् ।
पृथिव्यां स्वामिभक्तानां प्रमाणे परमे स्थितः ॥ ii २२

आनयन्त्यै गुणेषु दोषेषु पराङ्मुखं कुर्वत्यै ।
अस्मादृशजनन्यै प्रणमामः स्वामिभक्त्यै ॥ v ९

ऐश्वर्यादनपेतमीश्वरमयं लोकोऽर्थतः सेवते
तं गच्छन्त्यनु ये विपत्तिषु पुनस्ते तत्प्रतिष्ठाशया ।
भर्तुर्ये प्रलयेऽपि पूर्वसुकृतासङ्गेन निःसङ्गया
भक्त्या कार्यधुरां वहन्ति कृतिनस्ते दुर्लभास्त्वादृशाः ॥ i १४

नेदं विस्मृतभक्तिना न विषयव्यासङ्गमूढात्मना
प्राणप्रच्युतिभीरुणा न च मया नात्मप्रतिष्ठार्थिना ।
अत्यर्थं परदास्यमेत्य निपुणं नीतौ मनो दीयते
देवः स्वर्गगतोऽपि शात्रववधेनाराधितः स्यादिति ॥ ii ५

यो नष्टानपि बीजनाशमधुना शुश्रूषते स्वामिन-
स्तेषां वैरिभिरक्षतः कथमसौ संधास्यते राक्षसः । vi ८

DISLOYALTY

भवति पुरुषस्य व्याधिर्मरणं वा सेवितेऽपथ्ये
राजापथ्ये पुनः सेविते सकलमपि कुलं म्रियते ॥ vii २

यदीच्छत रक्षितुं स्वान् प्राणान् विभवान् कुलं कलत्रं च ।
तत्परिहरत विषमं राजापथ्यं सुदूरेण ॥ vii १

FRIENDSHIP

त्यजत्यप्रियवत् प्राणान्यथा तस्यायमापदि ।
तथैवास्यापदि प्राणा नूनं तस्यापि न प्रियाः ॥ i २४

पितॄन् पुत्राः पुत्रान् परवदभिहिंसन्ति पितरो
यदर्थं सौहार्दं सुहृदि च विमुञ्चन्ति सुहृदः ।
प्रियं मोक्तुं तद्यो व्यसनमिव सद्यो व्यवसितः
कृतार्थोऽयं सोऽर्थस्तव सति वणिक्त्वेऽपि वणिजः ॥ vi १७

शिबेरिव समुद्भूतं शरणागतरक्षया ।
निचीयते त्वया साधो यशोऽपि सुहृदा विना ॥ vi १८

सन्तापे तारेशानां गेहोत्सवे सुखायमानानाम् ।
हृदयस्थितानां विभवा विरहे मित्राणां दूनयन्ति ॥ vi २

सुलभेष्वर्थजातेषु परसंवेदने जने ।
क इदं दुष्करं कुर्यादिदानीं शिविना विना ॥ i २३

POLITY

कार्योपक्षेपमादौ तनुमपि रचयंस्तस्य विस्तारमिच्छन्
बीजानां गर्भितानां फलमतिगहनं गूढमुद्भेदयंश्च ।
कुर्वन् बुद्ध्या विमर्शं प्रसृतमपि पुनः संहरन् कार्यजातम्
कर्ता वा नाटकानामिममनुभवति क्लेशमस्मद्विधो वा iv ३

गुणवत्युपायनिलये स्थितिहेतोः साधिके त्रिवर्गस्य
मद्भवननीतिविद्ये कार्याचार्ये द्रुतमुपेहि ॥ i ५

बुद्धिजलनिर्झरैः सिच्यमाना देशकालकलशैः ।
दर्शयिष्यति कार्यफलं गुरुकं चाणक्यनीतिलता ॥ v १

मित्राणि शत्रुत्वमुपानयन्ती मित्रत्वमर्थस्य वशाच्च शत्रून् ।
नीतिर्नयत्यस्मृतपूर्ववृत्तं जन्मान्तरं जीवत एव पुंसः ॥ v ८

मुहुर्लक्ष्योद्भेदा मुहुरधिगमाभावगहना मुहुः संपूर्णाङ्गी मुहुरतिकृशा कार्यवशतः ।
मुहुर्नश्यद्बीजा मुहुरपि बहुप्रापितफलेत्यहो चित्राकारा नियतिरिव नीतिर्नयविदः v ३

Cāṇakya's Policy

जयति जलदनीलः केशवः केशिघाती जयति च जनदृष्टिचन्द्रमाश्चन्द्रगुप्तः ।
जयति जयनकार्यं यावत्कृत्वा सर्वं प्रतिहतपरपक्षार्यचाणक्यनीतिः ॥ vi १

परिहृतमयशः पातितमस्मासु च घातितोऽर्धराज्यहरः ।
एकमपि नीतिबीजं बहुफलतामेति यस्य तव ॥ ii १९

षड्गुणसंयोगदृढा उपायपरिपाटिघटितपाशमुखी ।
चाणक्यनीतिरज्जू रिपुसंयमनोद्यता जयति ॥ vi ४

बुद्धिजलनिर्झरैः सिच्यमाना देशकालकलशैः ।
दर्शयिष्यति कार्यफलं गुरुकं चाणक्यनीतिलता ॥ v १

Greed and Desire

कामं नन्दमिव प्रमथ्य जरया चाणक्यनीत्या यथा
धर्मो मौर्य इव क्रमेण नगरे नीतः प्रतिष्ठां मयि ।
तं संप्रत्युपचीयमानमनु मे लब्धान्तरः सेवया
लोभो राक्षसवज्जयाय यतते जेतुं न शक्नोति च ॥ ii ९

रूपादीन् विषयान्निरूप्य करणैर्यैरात्मलाभस्त्वया
लब्धस्तेष्वपि चक्षुरादिषु हताः स्वार्थावबोधक्रियाः ।
अङ्गानि प्रसभं त्यजन्ति पटुतामाज्ञाविधेयानि ते
न्यस्तं मूर्ध्नि पदं तवैव जरया तृष्णे मुधा ताम्यसि ॥ iii १

स्तुवन्ति श्रान्तास्याः क्षितिपतिमभूतैरपि गुणैः
प्रवाचः कार्पण्याद् यदवितथवाचोऽपि पुरुषाः ।
प्रभावस्तृष्णायाः स खलु सकलः स्यादितरथा
निरीहाणामीशस्तृणमिव तिरस्कारविषयः ॥ iii १६

Royalty

आनन्दहेतुमपि देवमपास्य नन्दं सक्तासि किं कथय वैरिणि मौर्यपुत्रे ।
दानाम्बुराजिरिव गन्धगजस्य नाशे तत्रैव किं न चपले प्रलयं गतासि ॥ ii ६

अत्युच्छ्रिते मन्त्रिणि पार्थिवे च विष्टभ्य पादावुपतिष्ठते श्रीः ।
सा स्त्रीस्वभावादसहा भरस्य तयोर्द्वयोरेकतरं जहाति ॥ iv १३

उच्छिन्नाश्रयकातरेव कुलटा गोत्रान्तरं श्रीर्गता
तामेवानुगता गतानुगतिकास्त्यक्तानुरागाः प्रजाः । vi ५

तीक्ष्णादुद्विजते मृदौ परिभवत्रासान्न संतिष्ठते
मूर्खान् द्वेष्टि न गच्छति प्रणयितामत्यन्तविद्वत्स्वपि ।
शूरेभ्योऽभ्यधिकं बिभेत्युपहसत्येकान्तभीरूनहो
श्रीर्लब्धप्रसरेव वेशवनिता दुःखोपचर्या भृशम् ॥ iii ५

पतिं त्यक्त्वा देवं भुवनपतिमुच्चैरभिजनं
गता छिद्रेण श्रीर्वृषलमविनीतेव वृषली ।
स्थिरीभूता चास्मिन् किमिह करवाम स्थिरमपि
प्रयत्नं नो येषां विफलयति दैवं द्विषदिव ॥ vi ६

पृथिव्यां किं दग्धाः प्रथितकुलजा भूमिपतयः
पतिं पापे मौर्यं यदसि कुलहीनं वृतवती ।
प्रकृत्या वा काशप्रभवकुसुमप्रान्तचपला
पुरन्ध्रीणां प्रज्ञा पुरुषगुणविज्ञानविमुखी ॥ ii ७

PUPIL

इह विरचयन्साध्वीं शिष्यः क्रियां न निवार्यते
त्यजति तु यदा मार्गं मोहात्तदा गुरुरङ्कुशः ।
विनयरुचयस्तस्मात्सन्तः सदैव निरङ्कुशाः
परतरमतः स्वातन्त्र्येभ्यो वयं हि पराङ्मुखाः ॥ iii ६

SERVICE

कुले लज्जायां च स्वयशसि च माने च विमुखः
शरीरं विक्रीय क्षणिकधनलोभाद्धनवति ।
तदाज्ञां कुर्वाणो हितमहितमित्येतदधुना
विचारातिक्रान्तः किमिति परतन्त्रो विमृशति ॥ v ४

भयं तावत्सेव्यादभिनिविशते सेवकजनं
ततः प्रत्यासन्नाद्भवति हृदये चैव निहितम् ।
ततोऽध्यारूढानां पदमसुजनद्वेषजननं
गतिः सोच्छ्रायाणां पतनमनुकूलं कलयति ॥ v १२

भेतव्यं नृपतेस्ततः सचिवतो राज्ञस्ततो वल्लभात्
अन्येभ्यश्च वसन्ति येऽस्य भवने लब्धप्रसादा विटाः ।

दैन्यादुन्मुखदर्शनापलपनैः पिण्डार्थमायस्यतः
सेवां लाघवकारिणीं कृतधियः स्थाने श्ववृत्तिं विदुः । iii १४

A GENERAL COMPARED TO A DISPUTANT

साध्ये निश्चितमन्वयेन घटितं बिभ्रत् सपक्षे स्थितिं
व्यावृत्तं च विपक्षतो भवति यत्तत्साधनं सिद्धये ।
यत्साध्यं स्वयमेव तुल्यमुभयोः पक्षे विरुद्धं च यत्
तस्याङ्गीकरणेन वादिन इव स्यात्स्वामिनो निग्रहः v १०

PEOPLE OF SUPERIOR TALENTS

किं शेषस्य भरव्यथा न वपुषि क्ष्मां न क्षिपत्येष यत् ?
किं वा नास्ति परिश्रमो दिनपतेरास्ते न यन्निश्चलः ?
किं त्वङ्गीकृतमुत्सृजन्कृपणवत् श्लाघ्यो जनो लज्जते
निर्वाहः प्रतिपन्नवस्तुषु सतामेतद्धि गोत्रव्रतम् ॥ ii १८

प्रारभ्यते न खलु विघ्नभयेन नीचैः
प्रारभ्य विघ्ननिहता विरमन्ति मध्याः ।
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
प्रारब्धमुत्तमगुणा न परित्यजन्ति ॥ ii १७

MISCELLANEOUS

अतिमुग्धोऽसीदानीं त्वं, यदमात्यराक्षसेनाप्यनवगाहितपूर्वमार्यचाणिक्यचरित-मवगाहितुमिच्छसि vi [19]

अत्यादरः शङ्कनीयः i [140]

अथवा सिद्धमेव नस्समीहितं पश्यामि ii [151]

अस्मादृशानामपि नित्यं चारित्रभङ्गभीरूणां चोरजनोचितं मरणं भवतीति नमः कृतान्ताय vii [7]

अथवा, स्वाम्यर्थमुपरतो न शोच्यस्त्वम् ii [96]

अधिकारपदं नाम निर्दोषस्यापि पुरुषस्य महदाशङ्कास्थानम् v [119]

अनुचित उपचारो हृदयस्य परिभवादपि महद्दुःखमुत्पादयति i [136]

अनेन शुष्ककलहेन शिरोवेदना मां बाधते iii [151]

अभयमेव परवतो जनस्य v [100]

अभूमिः खल्वेषोऽविनयस्य vi [65]

निर्वाहः प्रतिपन्नवस्तुषु सतामेतद्धि गोत्रव्रतम् ii [86]
नीतिः कालान्तरेण प्रकटयति फलं किं तया कायमत्र vi [100]
नन्दकुलविद्वेषिणा दैवेनेति ब्रूहि vii [47]
परलोकगतो देवः कृतघ्नैर्नानुगम्यते ii [98]
परलोकं प्रस्थित आर्यो, न देशान्तरम् vii [12]
पीत्वा निरवशेषं कुसुमरसमात्मनः कुशलतया।
यदुद्गिरति भ्रमरोऽन्येषां करोति तत्कार्यम् ॥ ii [32]
पुरन्ध्रीणां प्रज्ञा पुरुषगुणविज्ञानविमुखी ii [12]
पूर्वमलीकमिदानीमासीदिति परस्परविरोधिनी वचने i [157]
पृथिव्यामस्खलितपूर्वं देवस्य शासनं कथं पौरेषु स्खलिष्यति ? iii [24]
प्रतिमानयितव्योऽमात्यराक्षसस्य प्रथमः प्रणयः vii [89]
प्रथममेव सर्पदर्शनम् ii [28]
प्रायो भृत्यास्त्यजन्ति प्रचलितविभवं स्वामिनं सेवमानाः iv [140]
प्रारब्धमपरित्याज्यमेव ii [84]
प्रारब्धमपरित्याज्यमिति प्रत्यक्षमेवैतद्भवताम् ii [87]
प्रारभ्यते न खलु विघ्नभयेन नीचैः ii [85]
फलेन संवादितमस्य विकत्थितम् i [167]
फलं कोपप्रीत्योर्द्विषति च विभक्तं सुहृदि च i [39]
बलवान्सुहृदि प्रणयकोपः v [42]
भव्यं रक्षति भवितव्यता ii [112]
मम काममसत्यसंध इति वरमयशो न तु शत्रुवञ्चनपराभूत इति vi [34]
मम मतिस्तर्कारूढा न पश्यति निश्चयम् vi [99]
मित्रकार्येण मे विनाशो, नायुक्तकार्येण vii [23] Cf. [13] & i [184]
मित्रस्नेहाद्विवशमधुना साहसे मां नियुङ्क्ते vi [92]
मिश्रैर्गृहीतो न जानामि किं भणामीति v [91]
मुण्डितमुण्डो नक्षत्राणि पृच्छसि ! v [11]
मौर्यस्यैव फलन्ति पश्य विविधश्रेयांसि मन्नीतयः ii [83]
यत्स्वयमभियोगदुःखैरसाधारणैरपाकृतं तदेव राज्यं सुखयति i [44]
यदीच्छथ रक्षितुं स्वान् प्राणान् विभवान्कुलं कलत्रं च ।

SELECT OBSERVATIONS

'Simple as is the subject of the drama, there is no want of action in its development. The stratagems of Cāṇakya are varied, numerous, and well connected, and although there is occasionally some want of probability in their execution, yet they are made to contribute very successfully and ingeniously towards the production of their combined result'.

'The plot of the drama singularly conforms to one of the unities, and the occurrences are all subservient to one action, the conciliation of Rākṣasa. This is never lost sight of from first to last, without being made unduly prominent. It may be difficult in the whole range of dramatic literature to find a more successful illustration of the rule'.

—Wilson's Hindu Theatre, Vol. II.

"Viśākhadtta's diction is admirably forcible and direct; the martial character of his dramas reflects itself in the clearness and rapidity of his style. An artist in essentials, he uses images, metaphors, and similes with tasteful moderation; alone of the later dramatists, he realizes that he is writing a drama, not composing sets of elegant extracts".

—Dr. A. B. Keith.

"The detailed development of the plot of the drama is complicated, but perspicuous, ingenious, but not unnecessarily encumbered....

"The acts are complete in themselves, but they are not detached; no situation is forced or developed unnaturally; all incidents, characters, dialogues and designs are skilfully made to converge towards the denouement, not in casual strokes, but in sustained grasp; and there is no other drama in Sanskrit which achieves organic unity of action and inevitableness with greater and more complete effect".

"Viśākhadatta's style is limpid, forcible and fluent; and he appears to be fully aware of the futility of a laboured

and heavily embellished diction for the manly strain of sentiment and vigorous development of character which his drama wants to attain.

"In characterisation, Vis'ākhadatta fully realises the value of contrast, which brings distinctive traits into vivid relief; and one of the interesting features of his delineation is that most of his characters are dual portraits effectively contrasted, but not made schematically symetrical".

—S. K. De and Dasgupta

"Judged by the western canons of criticism the play is remarkable for its unity of action. This is ever kept in view without being made unduly prominent. All lines of action converge to one focus, all schemes are directed to one object, namely, the conciliation of Rākṣasa. From highest to the lowest all characters consciously are working for the consumation of this end. Even hostile elements are pressed into service and skilfully made to bring about this wished-for catastrophe".

"The flight of Vis'ākhadatta is circumscribed by the matter-of-fact sphere of politics. Adopting, therefore, a forcible and business-like style he entertains us with a manly strain of sentiment and vigorous perception of character".

—K. H. Dhruva

"The style is appropriate to the nature of the subject; it does not lay much claim to sweetness or beauty, but is always business-like and often vigorous. In the delineation of character, likewise, the virtues and vices which are depicted are more those of the sterner sort, not so much those connected with the tender affections"

— K.T. Telang

—*—

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